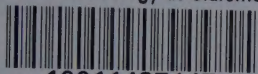


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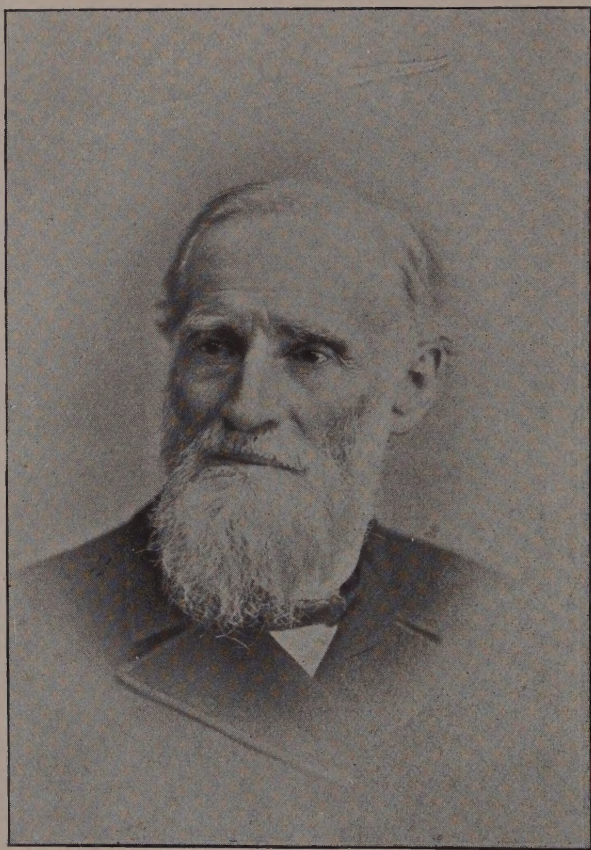


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ADVENTUAL ESSAYS

DELIVERED AT THE CONGRESS OF THE

PARLIAMENT OF RELIGIONS

A BRANCH OF

THE WORLD'S CONGRESS AUXILIARY

OF THE

GREAT COLUMBIAN EXPOSITION

CHICAGO, ILL., SEPT. 14, 1893

EDITED BY

MRS. E. S. MANSFIELD

BOSTON

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WITHDRAWN

PREFACE.

As the official Secretary of the Local Committee appointed by the President of the World's Congress Auxiliary, to arrange for a Congress of the Advent Christian Church, and a proper presentation of its distinctive faith, before the World's Parliament of Religions, I here state, that the essays herein published have passed from my hands to the publishers, just as they were originally prepared by the speakers themselves, and delivered by them on that memorable occasion known as "Adventists Day in the Parliament of Religions," Sept. 14th, 1893.

At my request, previously made known, each speaker placed in my hands two copies of his essay, immediately after being presented before the Parliament. Of these copies, one of each, together with the Chairman's address and Historical Sketch prepared at their request, I have placed in the hands of the Secretary of the Congress Auxiliary, as their right, and for their use, to be published in a series of large volumes containing the work of all the various congresses of the entire season. These volumes are intended to be placed as a memorial in the great Congressional Libraries of the World.

In view of the fact that many will read these essays, who will not understand how they originated, I deemed it needful to prepare a chapter on the origin and nature of these Congresses; especially the Congress on Religion, of which the Parliament of Religions was only one branch.

That Christian love, the grace of all graces, may kindly throw her mantle of charity over our many imperfections and herein find instruction, blessing and strength, is the sincere hope of your unworthy servant who, amid many other cares and burdens, has served the Local Committee as its Secretary from first to last; and to whom has been committed the editorial work of this unique little volume.

Mrs. E. S. MANSFIELD.

Chicago, Ill.

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WORLD'S CONGRESSES.

BY MRS. E. S. MANSFIELD.

I am convinced that many, even, who have every opportunity to read, do not yet understand what is meant by the World's Congress Auxiliary of the Columbian Exposition, and also the World's Parliament of Religions, or how such a thing came to be.

The Congress Auxiliary is a part of the Columbian Exposition in *name only*, and in no way connected with it financially. The Hon. Charles C. Bonney, who is a lawyer not far from sixty years of age, a man of remarkable mind and clear brain, foreseeing that many from all lands, representing the various organized industries and professions, would be likely to visit Chicago in 1893, conceived the idea of a series of World's Congresses as a branch of the great Exposition. This would bring in touch with each other, for mutual benefit, those representing the same interests.

On making known his plan, he was at once appointed president of a committee to work up and manage the entire affair. He secured an appropriation from the government to carry on this work, and make suitable preparation to convene these congresses, as each in turn should come. Thus committees were added, clerks increased, and many interested in it, until the thing reached gigantic proportions.

A suitable place, in a central locality, easy of access from all points, was found in the newly erected Memorial Art Palace, at the foot of Adams street, not on the Fair Grounds (as some still suppose), but more than five miles distant. Two large annex halls were added for temporary use, which, together with over twenty permanent halls and rooms in the building, furnished with desks, tables and chairs, and all needed conveniences, make ample provision for more than 10,000 people.

The first congress opened in May, called the Congress on "Woman's Progress." Under this head there were about one hundred sessions and department congresses during the week, in which over three hundred separate organizations were represented, including trades and professions, reformatory, liberation, uplifting and protection of women, children and the home.

Next came the Press Congress, with its many branches, as editors, printers, reporters and journalists from all over the world.

Then came the Medical Congress, where many men of many minds discussed the various forms and phases of disease and health. The surgeon, the dentist, the pharmacist and practitioner, from many schools, each in turn flourished his best paper or gave his boiled down thoughts.

Then came the Congresses in Music and the Fine Arts, Labor Congress, Political Economy, Finance, and on and on, during the entire summer.

These have all been international, and composed of chosen or accepted delegates and leaders in these various enterprises, sent by organized societies.

What I wish especially to set before you, after the foregoing explanation, is, the Congress on Religion, which had its origin in the brain of Mr. Bonney in connection with the other congresses. It is the longest of the series, covering some six weeks, commencing with the Catholic Congress, then the Lutheran, and all of the various Christian denominations, each continuing for some days. The department of World's Missions is now in session (Oct. 3rd). The missionaries from different countries are here.

The Christian Endeavor and other Young Peo-

ple's Societies will convene, and the National and World's Woman's Christian Temperance Union will also convene in the same building.

The World's Parliament of Religions is just one branch of the Religious Congress. It commenced Sept. 11, and continued seventeen days. Dr. J. H. Barrows, chairman over a large committee of ministers from different churches, has had charge of this department. In this connection the various denominations presented their distinctive doctrines of faith. Under this head, the papers which appear in this book were prepared especially for the occasion, and presented as a part of the Parliament.

During the seventeen days meetings were held in from six to eight halls constantly, at the same time, in different parts of the building, all under the auspices of the Congress Auxiliary. It was without exception the most remarkable gathering the world has ever witnessed. Hundreds of people stood for hours in order to gain admittance the moment the doors were opened. The enthusiasm increased from first to last. It is difficult to tell what the final outcome will be. It is certain that it must result in a more neighborly and friendly feeling between those who have never before even met in friendly council as religionists. They were there, each to set forth his own religion,

from the far off Orient and from the Islands of the Sea.

It would be interesting to many could I describe these strange people, their various costumes and manners,—these men with turbaned heads and vestments and robes of many colors and fashions; but I am not warranted in this brief account thus to enlarge upon this wonderful gathering of sable faces from China and Japan, from Damascus and Syria, from Bombay and Ceylon, from Russia and Africa, from Constantinople and Great Britain, and then bring up the rear with our own beloved of America, until every phase of religion found utterance upon one common platform.

No pen can describe the interest and enthusiasm which marked the closing ceremonies in the last evening of the Parliament, when these distinguished guests, each in native costume, seated upon a large and crowded platform, spoke a few parting words as their farewell to America, to that vast audience of 4,000 people, and then stepped quietly out into the other large hall, equally crowded, to repeat their farewell words there. Julia Ward Howe of Boston, woman's life-long friend and philanthropist, now past seventy years, in response to a call to speak, simply kissed her hand and waved her parting benediction. Several noted women sat on the platform. They have been

prominent in all of the congresses of the season. But I must not linger here, but pass to notice

ADVENTIST'S DAY.

This day in the Parliament, September 14th, will be remembered long by those in attendance. Though not sufficiently understood to elicit the interest which it might justly claim, it brought to this city those whom we know to have been present from sixteen States, besides from Canada.

At the hour appointed Hall VII. was well filled, and a rich voluntary poured forth from the organ under the masterly touch of Prof. A. H. Stoddard, the last born of our beloved and lamented Sister Lucy M. Stoddard. Then followed the opening address of the chairman of the day, Rev. D. R. Mansfield. Rev. H. Pollard, editor of *Our Hope*, of Mendota, Ill., led in prayer, and also conducted the singing through the day. As his clear, ringing voice, aided by a large chorus who sang as only our people *can* sing, rang through the halls, it brought with it the inspiration which good music always brings, and every face was aglow with interest.

Each speaker appeared in his best mood, and aided by the Spirit, and nerved with a sense of the importance of the hour, he threw into his essay

a vim and energy well worthy of the occasion. It was generally conceded that from first to last everything passed in commendable order, greatly to the satisfaction of the Local Committee, who have had in charge the work of preparation for this grand occasion.

OUR DENOMINATIONAL ORIGIN.

BY MRS. E. S. MANSFIELD.

The Advent Christian Church has a history unlike any other. It did not originate by breaking from any other church or denomination, on account of a difference in opinions regarding some minor point of doctrine.

Because of the great prominence given in the Bible to the theme which has made this body a separate people, nearly all Protestant Churches have embodied in their declaration of faith, the doctrine of Christ's second coming to raise the dead and judge the world. Although the early Christian writers speak of it as an awaited and longed-for event, but little prominence was given it during the middle centuries.

The nineteenth century witnessed the revival of this subject; when a great wave of interest, springing from prophetic research and investigation, seemed to arise almost simultaneously in various parts of Europe, Asia and America, until

the great proclamation, "Behold he cometh with clouds" and that speedily, was sounded from thousands of pulpits all over the land.

Dr. Joseph Wolff, a converted Jew, a very able man, became convinced from a careful study of prophecy, that the coming of Christ was very near. He began to preach it in England in 1821. From there he went to Asia, and through the oriental countries, preaching to all classes for about twelve years.

So great was the interest awakened throughout the East, that in 1826 fifty young men, clergy and lay, met in Albury, England, for the purpose of studying the prophetic Scriptures. The well-known names of William Cunninghame, Edward Irving and John Cumming, were among the number.

After five years of study and research, the result was published in three volumes, entitled *Dialogues on Prophecy*.

About the same time, many in America became absorbed in the study of the prophecies. Among them was a sturdy farmer, residing in Low Hampton, N. Y., a deist, William Miller by name, who became thoroughly converted to Christ. Being a profound student of profane history, he was immediately attracted to the study of prophecy, and became greatly interested in the books of Daniel and John. He was soon convinced that the second

personal coming of Christ would very soon close the gospel dispensation; and burdened with the subject he commenced to preach in 1833. Thousands flocked to hear him, and the tide of interest was overwhelming. Mr. Miller was at that time associated with the Baptist Church; and when it was understood that he would be present at a certain gathering of the ministers of the Association, they at once prepared arguments to silence him, and stop the agitation of the subject. Their own admission, however, was that when that man of God stood before them, they were as babes in his presence.

With the earnest labors of William Miller, commenced the first general awakening of the churches in America on this subject. It has been estimated that one thousand ministers, besides those who came from farm, workshop and merchandise, imbued with the spirit of this message, were led to preach it, with a following of some 200,000. It is said that those who engaged in this work were "mightily transformed, sanctified and qualified for Christian work as never before."

With so large a following of those gathered from every grade of society, it is not strange that many of sensational and emotional minds should have associated with the movement undue excitement and fanaticism: or that an ungodly press should

unite to misrepresent and belie this earnest and conscientious people, greatly to the injury of the cause they sought to maintain. When the final reaction came (as it always does) with its severe tests, there came the dropping off of high-tide followers and faint-hearted adherents; nevertheless, there remained hundreds of the most reliable and trustworthy, still steadfast and hopeful, believing that if the "Bridegroom tarry" it was their privilege to "wait for him." The churches which had encouraged and welcomed them, now turned with hot oppression and closed doors. Hundreds had been converted during the movement, and they, with the hundreds now thrust coldly out of the churches, joined hands to carry forward what they considered a laudable work. The attitude of the churches was such as to forbid resort to *them*, and thus this people, with an open Bible and clinging faith, still reached toward the final goal and "waited for the Son of God from heaven."

With the blessing of God on their unceasing toil, their numbers have greatly increased, and they have gradually learned the importance of organized, united effort.

This gospel of the kingdom, of which it is declared, it shall be preached in all the world for a witness unto them, and then shall the end come, now on a scriptural basis, is being published world-

wide. It is admitted by all observers, that there are fully as many Adventists, who entertain the main features of our denominational faith, to be found in the other churches, hidden away, as are numbered with our own, at the present time.

They have a class of as earnest, devoted, and faithful ministers, and laity of the same type, as can be found elsewhere. It is claimed that the printing-press has sent out more than fifty millions of publications upon this subject.

It is conceded by them that the prophecy recorded in Dan. 12: 4 has its fulfillment in the movement which has made them a people. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." It is believed very generally, that we are now living in the "time of the end" [a point of time just prior to the end itself]. If so, the seal is off from the book, for it was to be sealed up, "even to the time of the end." It is reasonable to suppose that the increase of knowledge is pertaining to that which is contained in the book, which had hitherto been sealed. It is also true that until within the last century the book of Daniel was regarded as a profoundly dark book, and but little understood. When the point of time is reached denominated "the time of the end," the seal is broken, and the

book is open to view, and "many run to and fro," the result of which is an increase of knowledge.

The expression "run to and fro" finds a more comprehensive rendering in the following: "Many shall search it [the book] through and through, and knowledge shall be increased."

This marked coincidence between this passage of Scripture, and the history of the church relative to the great increase of knowledge, not only of a biblical character, but that pertaining to the vast improvements in the arts and sciences and discoveries of the age, within the last century cannot fail to elicit recognition. And yet the time of the end is still more definitely pointed out in Dan. 11: 35-40,—a prophecy which marks an unmistakable change in a persecuting power, which ceased to put to death, by law, God's people whom they regarded as heretics. No power in church or state can to-day put to death another on account of any form of religious belief; and if done, it must be done under a mob law and illegally; hence inasmuch as they were to "fall by the sword, and by flame, by captivity, and by spoil," "even to the time of the end," we conclude that as they *do not* thus fall *now*, that point of time is reached. How long before the end itself will be reached this people do not profess to know. They preach the event and believe it cannot be far distant, in common with

many eminent scholars, both in Europe and America.

Much which has been laid at their door is not true, while doubtless some of it may be true of *individuals* who stand connected with them. I take this golden opportunity to deny *in toto*, the charge of "white robe array," and boldly state that not even *one individual Adventist* ever at any time thus arrayed himself with a view to meet his Lord; and here throw out my challenge for proof to the contrary. We do, however, believe in and hope to be clad in, the garment of righteousness, and be ready to enter into the marriage supper of the Lamb, when our Lord cometh.

CHAIRMAN'S ADDRESS.

BY REV. D. R. MANSFIELD, CHICAGO, ILL.

As Chairman of the Local Committee appointed by the World's Congress Auxiliary of the Columbian Exposition, to arrange for a Congress of the Advent Christian Church of America, it becomes my happy privilege to announce the opening of this Congress, in connection with the World's first Parliament of Religions.

The eyes of the religious world are turned toward this great and important occasion, and the final outcome of it all will be watched by them; and the event is destined to stand upon the pages of history as one of the greatest and grandest of the passing century.

Have we not all longed for such a day as this, when believers from every sect, and from every land, might meet in one vast body, and in friendly relations give to the world a reason of their hope?

We shall endeavor as far as possible to place our people in their true light before this great Parliament and the world at large.

Our denomination has a history peculiar to itself; and although we cannot boast of age or numbers, an open Bible and a studious and spiritual people furnish us an impregnable tower of strength.

We are not wanting in richness of theme or theory, and surely we have both men and women, second to none in eloquence and native talent.

Let the good news sound out to the regions beyond that the Christian people still stand upon the solid rock which cannot be shaken. May this humble branch which we represent here to-day so deport themselves that our noble cause shall be commended in the sight of all men; and the good news of our Lord's return be carried to earth's remotest bounds, and the gospel of the kingdom be preached in all the world for a witness unto all men, and the long absent King of glory return. To this end we bid you a hearty welcome, in the name of the World's first Parliament of Religions.



W. J. Hobbs.

ESSAY I.

BASIS OF FAITH.

BY REV. W. J. HOBBS, MINNEAPOLIS, MINN.

FAITH. What do we mean by this word? The lexicographers give us this definition: "Belief, the assent of the mind to the truth of what is declared; reliance on testimony." "The substance of things hoped for, the evidence of things not seen," is St. Paul's definition. In the nature of the case, with these definitions as our guide, nothing can be taken for granted; we must have testimony—evidence.

Under these conditions we come to the propositions: Whence came I? What am I? Whither am I going? I look upon man and behold a wonderful mechanism. Man is a being truly and wonderfully made; his very being, organism and powers speak with no uncertain testimony that he is the handiwork of an Almighty Maker. When we consider his parts and their adaptability to

each other, and his powers of mind and body, he is really a lord of the creation in which he moves (though fearfully deprived).

EVIDENCES IN CREATION.

When we open our eyes to the wonders of creation about man, they speak again to our reasoning powers with a testimony that is unanswerable. Surely here is evidence of an Almighty Architect. Here is the work of God who is clearly seen, "Being understood by the things that are made, even his eternal power and Godhead." Man, a being endowed with faculties of reason, sees in natural theology, or nature, testimony, unanswerable evidence, that there is a God.

When man looks upon the world, its animals, vegetables and minerals; its rivers, lakes and seas; with its change of seasons and man's conquest over it, and sustenance drawn from it; the rivers and seas to float his commerce, material to satisfy his physical wants, with the longings of his mind for eternal existence, he logically assumes, with all these evidences of God who created him, and the world on which he moves, and who planted in his nature these longings for something he does not possess, that surely such a wonderful Creator must in some way communicate with him.

God must have had a purpose in man's creation. This is very clearly demonstrated by the fact that God has endowed him with the power to discriminate between right and wrong; hence man in some way must be subject to the laws of his Creator.

EVIDENCE BY INSPIRATION.

In man's search for light on these questions he finds a book written by men in different ages of the world's history; part is written by nomadic shepherds, part by the premier of the kingdom of Babylon, part by fishermen, part by the learned Paul, and all by men who *claimed* that they were inspired by God to write. We pause to examine the book, yea, to search it; and the more we study that book, the more we become interested. It is surely a wonderful book; wonderful in its antiquity, in its lofty sentiments, pathos, diction and logic. Where shall we find a book *like this*, with the sublimity of Job, the grandeur of Isaiah, the pathos of Jeremiah, the Psalms of David, the wisdom of Solomon, and the sermon on the mount?

This book assumes to answer, in no uncertain terms, the very questions, Whence came I? What am I? Whither am I going? It claims to be a

history of creation, of the Hebrew nation, a book of laws, of sanitary science, morals and of prophecy.

Under the head of prophecy let us attempt to prove that we have one of the strongest lines of argument procurable to sustain its authenticity as the Word of God and the basis of faith.

If we consider the antiquity of the Bible, and its influence over our race, it must be admitted that it is the book of the ages. Wherever this book bears sway, there we find man in his best condition; we find the elevation of woman, and, in a word, civilization has made its grandest strides wherever this book has had the right of way.

When we study carefully the Bible, we find it unfolding man's moral condition, as in a mirror we see him physically. If we take for a study the prophetic portion in its relation to secular history, we find the earliest historians admitting the existence of the prophecies of Isaiah and Jeremiah. Here we find a citadel from which we predicate our faith and begin the development of our "Basis of Faith" in those writers as prophets of God. It is certain that Isaiah and Jeremiah wrote the books that bear their names, or the substance of those books; for secular historians admit this to be a fact. These prophets claimed

that God inspired them to write. They foretold that special judgments would come upon Assyria, Babylon and Egypt, and of their final destruction.

Here in these modern times, when the higher critics, agnostics, skeptics and scoffers at God's Word are abroad in the land, Christian scholars, disciples of our Lord, guided by the light of His Word; and good civil engineering skill, with the aid of spade and pick, are uncovering the palaces and tombs of Sargon, Sennacherib and of the Pharaohs of Egypt, proving by these mute monuments, uncovered to the present generation, the absolute authenticity of the testimony of these same prophets, and their predictions with regard to those nations and peoples.

These prophets not only declared, in no ambiguous terms, the future of those monarchies, but they also foretold the history of the Hebrew race and its national downfall; but, very emphatically, declared that "The sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come." These prophets foretold of a seed that should come; of a child that was to be born. Moses wrote of Him, yea, and all the prophets, at first, largely in symbolic prophecy; but, later, in clear and definite utterances.

PROOF THAT THESE PROPHETS WERE INSPIRED.

Isaiah said that a child was to be born, and that the government was to be upon His shoulders, and that His name should be called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there should be no end." This language is surely too strong to find its fulfillment in Cyrus or in any son of David from Solomon to Zedekiah. The prophets and writers of the Hebrew Scriptures foretold the birth of Jesus Christ, fully and definitely. He was to be born of a virgin, and in Bethlehem (city of David). He was to be born at a specific time (Dan. 9: 25,) "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks."

Here we have a distinct prophecy reaching from a prominent event in Jewish history to the Christ, the Messiah. Evidently St. Paul refers to the very next verse in the prophecy of Daniel, namely, 9: 26, when he said, "In due time, Christ died for the ungodly." (Rom. 5: 6.) Christ himself said to the disciples who journeyed with Him to Emmaus after He arose from the dead, "O fools, and slow of heart to believe all that the prophets

have spoken." "And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself." This testimony of our Lord establishes the fact that Moses and the prophets *did* foretell, as Peter declares, not only the sufferings of Christ, but the glory that should follow. (1 Pet. 1: 11.) Indeed, the careful student of the New Testament must be convinced that the great law points, so to speak, made by our Lord and His apostles in proof of His (Christ's) Messiahship, were founded on the fact that His life, teaching, birth and death were clearly subjects of prophecy.

LITERAL FULFILLMENT.

I come now to one of the vital points of this paper, namely: Did Christ, at His first advent, literally fulfill the Hebrew Scripture, and were the Jewish people, as a nation, destroyed because they rejected the Saviour and fulfilled their Scriptures in condemning Him? The great prophecy of Isaiah (53d chapter) so clearly points to the death and sufferings of Christ that it ought to convince the most critical inquirer. Who of our race has ever been led as a lamb to the slaughter and numbered with the transgressors and made his grave with the wicked and with the rich in his death, borne our griefs and carried our sorrows,

been betrayed for thirty pieces of silver but Jesus, the Christ? David said of Him (Psalm 16), "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance," as quoted by Peter on the day of Pentecost. Peter further said, commenting on and quoting the same psalm, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

The testimony of the prophets with regard to Christ at His first advent *were most literally fulfilled*. The early disciples of Christ went everywhere preaching Jesus and the resurrection, and we must note the fact that they were very emphatic in maintaining that it was a re-living of the Jesus that was crucified, whose bones were not broken, and whose flesh did not see corruption. It will be, indeed, well for us if we give good heed to the fact that the Holy Ghost emphasizes by these writers (if we consider carefully how many times it is written) that this resurrection, or re-living, took place the *third* day after Christ died. St. Paul gives abundant evidence of the importance of this doctrine in his first letter to the Corinthians (15: 17, 18): "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The unbiased student who studies the

Old Testament Scriptures, and particularly the Acts of the Apostles and Pauline epistles of the New Testament, must be convinced that the apostles of our Master did not stop to discuss philosophy and metaphysics with the schoolmen of their day, but proclaimed the word of the Lord as recorded in the Hebrew Scriptures, and claimed their literal fulfillment in the birth, teaching, death and resurrection of Jesus Christ. "Forever, O Lord, thy word is settled in heaven." (Psa. 119: 89.)

The great apostle to the Gentiles informs us that our faith should stand, not in "the wisdom of men, but in the power of God." Saul, the first king of the chosen people, concluded to depart very little from the literal commandment of God by His Prophet Samuel; and it cost him his throne and kingdom. All the great victories of the church of God, both under the law and gospel, have been achieved by men who have taken the ever blessed Word of God in its literal import and stepped out upon it before the world, and fearlessly proclaimed, *God said it*. Indeed, all the great triumphs of the church have been along this line. The great questions of medieval and modern times which have been settled in the church by common agreement are those portions of the Word which they all take literally. I am aware that the Bible abounds in symbols, parables

and figures of speech; but these all only embellish and illustrate the plain and simple declarations of the Most High. We base our faith in the sacred Scriptures as the word of God, on the grounds that none but a divine being can foretell events—write history in advance. Again, when we test the book as a moral law, it speaks in thrilling tones its divine authorship.

PROOF FROM HEBREW HISTORY.

The past and present condition of the Hebrews is a living testimony of the faithfulness of a covenant-keeping God. He gave them a covenant—a law, which was conditional. It was made up of blessings and curses. Blessings if they were obedient; and curses if they transgressed. The history of that people has been a constant testimony of God's faithfulness, and a positive evidence that He meant what He said; and by its literal fulfillment has furnished a rule of interpretation for us. Who can read carefully the 28th, 29th and 30th chapters of Deut., and Dan. 9: 25, 26, with other portions of the sacred Word, and fail to see that God has been true to His word, according to the covenant He made with that people as a nation? He did visit their transgressions with the rod. God did punish them for disobedience and restore them to favor and blessing when they, by repent-

ance and obedience, sought His mercy and forgiveness. Finally, after long patience, when they had filled up the measure of transgression by rejecting and killing His only begotten Son, He executed upon them the conditions of His covenant, and in the most literal manner. (See Deut. 28: 49-68.) Who can read these words and Dan. 9: 26, and then consider the history of the Hebrew nation and their conditions at the present time and fail to see that God has in the most literal sense fulfilled His part of the covenant made with that people and nation? The present condition of the Hebrew people is a living witness that God is a law-giver; and the penalty of His law will surely be inflicted upon the transgressor. In God's dealings with the Hebrew nation we have evidence by which we have a right to assume that He will be as faithful and perfect on His part to the conditions of His covenant—the new covenant in Jesus Christ made with all nations, as set forth in the New Testament—and in the finale it will be as literally fulfilled. Notwithstanding the Hebrew people have existed for about forty centuries, and, since their rejection of Christ as the true Messiah, and destruction as a nation in A. D. 70, they have existed in the scattered condition God's Word declared they would, if they broke His covenant. Although they have had among them sages and

diplomats of the strongest nations of modern times, and men of great financial strength, possessing great wealth, so that their money has been the sinews of wars that have made and unmade kingdoms, *their* capital city is comparatively in desolation. The city that by their seers was declared to be "beautiful for situation, the joy of the whole earth," has been outside their control for long centuries, and still has their wailing place, as an evidence of their desolation and sorrow. The fiat of the Carpenter of Nazareth is still in full force, "Behold your house is left unto you desolate." "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."

CHRIST THE GREAT PROPHET.

The fulfillment of these words not only proves Christ a prophet, but with the other quotations made in this paper from the Old Testament Scriptures proves that he was the true Messiah who should come into the world. These quotations and arguments are put forth to prove that the Bible itself is our true basis of faith, and *it* alone. If, after tracing the history of our world for more than four thousand years, by sacred and secular history, we find God's Word literally fulfilled, in so far as prophecy has passed into history, ought we

not to expect that prophecies yet unfulfilled will be as literally fulfilled in the future as they have been in the past? We have in the great prophecy of Daniel, chapters seven, eight and nine, the most exact history of the world in epitome, from the time Daniel wrote to the birth of Christ, of any in the world; and in those chapters, and in the eleventh chapter of Daniel, an outline of the great events of the world until the present time and beyond. What has been fulfilled is history. The unfulfilled is still prophecy. The Prophet of Nazareth, whose words have been so literally fulfilled thus far during Gentile supremacy, also foretold the history of the Church and her struggles from the then present, onward to His second coming. Jesus said He was the Light of the world, the Way, the Truth and the Life. He said to the laborers and heavy laden: "Come unto me and I will give you rest." His words have given solace and comfort to millions; and when put to the test in practical life, prove the divinity of their author. They, by actual experience, prove His statement true that "If any man will do his will, he shall know of the doctrine." His precepts, if obeyed, will lift up the fallen and depraved, and make them ornaments of society, and fit company for the pure and the good.

CHRIST THE TRUE SOURCE OF LIGHT AND LIFE.

The Scriptures speak with no uncertain voice, telling us of our origin, our present condition under sin and the curse, and of our future destiny; or "Whence came I? What am I? and Whither am I going?" Jesus Christ said, "I am the resurrection and the life." Paul informs us under the inspiration of God that "life and immortality are brought to light through the gospel." The apostles proclaimed to Jew and Greek the resurrection of Jesus Christ, and there is no mistaking the fact that they predicated the hope of our race on this great doctrine if we are to take their testimony in its literal sense. If we concede that these men were inspired by the Holy Ghost, we must see that He puts great emphasis upon this subject by the prominence it has in the teachings of Peter at Pentecost, Paul at Corinth, Mars' Hill, and through all his epistles. After Christ arose from the dead, Paul said He appeared by many infallible proofs. More than five hundred saw Him at one time. He ate and drank with His disciples. They handled Him. He was with them forty days, and then journeyed with them as far as Bethany; and after blessing them, began to ascend towards heaven, and finally a cloud re-

ceived Him out of their sight. Angels immediately appear and inform the disciples that "this same Jesus shall so come in like manner as they have seen him go into heaven."

PROOFS BY THE HOLY SPIRIT.

He fulfilled His promise literally in sending the Holy Spirit upon them. The disciples tarried at Jerusalem until He, the Holy Spirit, came. They went everywhere sustained and emboldened by the influence of the Holy Spirit; and proclaimed, right in the midst of their enemies, that Christ had come, suffered and died, ascended to heaven, and was coming in person to this earth finally, to raise the dead, judge the world and give reward to good and evil at that time. The Saviour had told them that He was going away, that He would come again, and that when He comes He will reward every man according to his works. Paul informed the Thessalonians that Christ would come Himself. (1 Thess. 4: 16.) And the "Himself" is further explained by Paul in the same letter when he said, "And to wait for his Son from heaven, whom he raised from the dead, *even Jesus.*" (1 Thess. 1: 10.) The apostles of our Lord were living in a time when the world,

at large, was sunken in heathen idolatry and superstition; and, with them, there were lords many and gods many, but with the disciples, there was one God, and one Lord Jesus Christ. They were under the immediate blaze and glory of the Holy Spirit, and had seen and witnessed the long-promised fulfillment of the Word of God. Some of the disciples had turned from the worship of idols to serve the living and true God and to wait for His Son from heaven—the One raised from the dead, the One that descended into the earth, the Jesus of Nazareth, Calvary and Arimathea, the One put to death in the flesh and quickened, made alive by the Spirit, the One who died, the One whom death hath now no more dominion over, the One who hath the power of an endless life. From that day to this, some in the church have borne steady and constant testimony to their faith in the literal and personal second advent of Jesus Christ, and at the present time there are some in every country who are looking for and waiting for God's Son from heaven.

It is a fact that their faith has for its basis the literal word and promise of God. If God so literally fulfilled His word at the first advent of Christ, and His covenant with the Hebrew nation, why not believe He will as literally fulfill His word relative to His second coming?

THE BLESSED HOPE.

The hope of seeing Jesus and being made like Him, has been an inspiration to the missionary, a comfort to the church, in the martyr age; yea, it is declared to be the blessed hope; a purifying hope; and the apostle Paul affirms that this second coming is the time of the church's triumph, and predicates his faith on the Word of God. In writing to the church at Corinth on the doctrine of the resurrection, Paul quotes Isaiah 25: 8 and 9, saying that death is swallowed up in victory (when the saints are raised); and we have here a divinely inspired comment on this passage in Isaiah, and instead of this hope (seeing Jesus and being made like him) fading from Paul's faith and growing dim, as some say, in his old age, he is so in love with it that he sends from the Roman dungeon a charge to his son in the gospel (the faithful Timothy) the words of matchless import: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, hav-

ing itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 1-9.) When the Lord comes the second time, according to the prophetic Scriptures, if taken literally, the church of Christ will reach her *complete* triumph. The new creation, the long-prayed-for restitution and the immortalization of the saints will be realized; faith will end in sight, the final outcome will be, the survival of the fittest; the problem of the ages solved. God speed the day!!

" My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid rock I stand,
All other ground is sinking sand."



Yours in Christ
J. W. Davis

ESSAY II.

THE KINGDOM OF GOD.

ITS NATURE, LOCATION, AND TIME OF ESTABLISHMENT.

BY REV. J. W. DAVIS, BRIDGEPORT, CONN.

We believe the Bible to be an inspired book, God's revelation to man, given that we might know whence we came, what we are, and whither we are going.

The story of creation reveals the fact that God wreathed a crown of glory about the brow of man when he made him, in his own likeness, endowed him with intelligence, and placed the sceptre of royalty in his hand. For thus saith the Lord, "I have created him for my glory." (Isa. 43: 7.) Therefore, it is certain he will occupy no mean position in the kingdom of God.

The earth, fresh from the hand of the Creator, and pronounced by Him to be "very good," was given to be his dwelling place. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath estab-

lished it, he created it not in vain, he formed it to be inhabited." (Isa. 45: 18.) And, "The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men." (Psa. 115: 16.) Thus do we see the purpose of the Creator that man, the highest of all His created intelligences, might have a home commensurate with His glory, and that that home should be upon the earth; and nowhere has he a promise of any other home but the earth.

Let us consider for a moment the first dominion, its nature and location. In Gen. 1: 26 we read: "And God said, Let us make man in our image, after our likeness: and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here we have the design of God, that mankind should have dominion over the earth.

We notice that all this was real. The garden [paradise] with its fruitful trees, including the tree of life, Adam himself, and the woman God gave him for an helpmeet—the beasts and birds, *all* were real. A literal territory and literal subjects.

But alas! this state of perfection was brief; into the Edenic beauty came the gloomy trail of the serpent, and man and his dominion went down

together. Expulsion from the garden followed and a curse was pronounced upon the ground. "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee." (Gen. 3: 17, 18.) And ever since that fatal day has it been filled with thorns, with imperfections, with death and with graves, until the very atmosphere about it is poisoned. What a sight for angels to weep over!

Is there no remedy? Must all God's plans for His new earth be thwarted by the enemy? But now we see a ray of light. As God drove out the man, "he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to *keep* the way of the tree of life." (Gen. 3: 24.) Why this?

The cherubims overshadowed and guarded the mercy-seat; here the worshiper of Jehovah must come to offer his tribute of praise and to sue for mercy. And the mercy-seat was placed just there so that every time man, the wandering sinner, came to worship, his face is turned towards Eden, thus reminding him of his lost estate and setting before him a hope of a final home-coming when the angel guardian shall sheathe his sword. For is God not keeping the way instead of destroying it? and why is it being kept if not that it may be restored to man when he shall have become worthy of it?

Thanks be unto God, amid the prevailing darkness which enshrouds the earth and race of mankind, a star of hope arises in the promise of God, that the seed of the woman shall bruise the serpent's head. (Gen. 3: 15.) This gives promise of a seed which should redeem and restore that which was lost. Micah breathes this prophecy (4th chapter, 8th verse) "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." And Zechariah chimes in with, "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. 9: 10.)

We find, also, that God promised the earth to the fathers. To Abraham he said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the *land* which thou seest, to thee will I give it and to thy seed forever." (Gen. 13: 14-17.) We notice this promise was to Abraham and his seed and that it was to be theirs, *not to the end of the Gentile age, but forever*. This promise was renewed to Isaac when he said, "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed *all these countries*; and in thy seed shall all the nations of the earth

be blessed." (Gen. 26: 4.) And again to Jacob on that memorable night before he met his brother Esau (Gen. 28: 13, 14) "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;" "and in thy seed shall all the families of the earth be blessed." Have these promises ever been fulfilled? Paul says, "And all these having been attested by means of the faith, did not obtain the promised blessing." (Heb. 11: 39, *Emphatic Diaglott*.)

But how is it Paul, have the promises failed or why have they been so delayed? Explain it to us. Listen. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3: 16.) "Christ hath redeemed us from the curse of the law, being made a curse for us; . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. 3: 13, 14.) "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. 4: 13.) "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm

the promises made unto the fathers." (Rom. 15 : 8.) To confirm the promises, *i. e.*, to assure, to verify the promises made unto the fathers. How? Because it was a double promise; first, the seed Christ; second, that He should reign over the world as promised Abraham, so that when they saw half of the promise, "the seed," literally fulfilled, they might be assured that God was not slack concerning his promise, but would at the proper time fulfill it all. Paul here plainly declares that Abraham's seed [Christ] should be heir of the world.

The very opening sentences of the New Testament scriptures are declarative of the royalty of Jesus Christ. "The book of the generation of Jesus Christ, the son of David, the son of Abraham." This was given expressly to make clear His title to the throne of Israel.

To Pilate He said "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." (John 18 : 36.)

The angel who appeared to Mary said, "The Lord God shall give unto him the throne of his father David." (Luke 1 : 32.) Peter also in his 2nd epistle speaks of "The everlasting kingdom of our Lord and Saviour Jesus Christ."

Thus it is shown that Christ is the King and that His is to be an everlasting kingdom and that

He is to reign on the throne of His father David. Then if we know where the throne of David was situated, we know where Christ is to reign.

Does anyone doubt that David's throne was on the earth and that he reigned upon the earth? Then just so surely will Christ's reign be upon the earth, for He is to possess by inheritance the throne of His father David. Did Christ Himself so understand it when upon earth? Hear His words: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Who questions that He who sold all that He had was the Christ, who poured out His soul unto death, for what? That He might purchase the field. We are not left to conjecture as to what the field may be, for He Himself tells us in the same chapter, "The field is the world," (*Kosmos*.)

Man's heritage, his beautiful birthright, lost and cursed through the sin of the first Adam, has been redeemed, purchased by the second Adam. And as He pays the awful purchase price, going under the curse Himself that He may bring the world out from under it, for "cursed is every one that hangeth on a tree," He bears upon His brow a token of the curse from which He is redeeming it, in the cruel crown of thorns.

In Rev. 11: 15 it is shown that when the seventh angel shall sound his trumpet, that *then* there will be heard a voice in heaven saying, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." As the kingdoms of this world, like the kingdom of David, are all literal, comprising territory, subjects and rulers, it is evident that Christ's will be the same.

God promised David an everlasting kingdom. "But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore." (1 Chron. 17: 14.) Again, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." (Psa. 89: 36.) Now it is clearly shown that Jesus Christ is the seed royal and the long-looked-for heir to David's throne, also that the kingdom of God and of Israel are one; that they are literal and are upon the earth.

Now I affirm that Christ, the head of the kingdom, raised from the grave, is a real personality. He invites Thomas to put his finger into the print of the nails. Again, when the disciples came together, "Jesus, himself stood in the midst of them." Ah! it was Himself, and He said, "Behold my hands and my feet, . . . handle me,

and see; for a spirit hath not flesh and bones, as ye see me have." And then as proof positive, establishing his personality beyond all doubt, He took some fish and honey and did eat before them. Thus it is proven by the Scriptures that Christ was as real out of death as before he went into the tomb. A glorious sample, "The first fruits" raised to the immortal life thus showing what the saints will be in the kingdom of God. "Beloved, now are we the sons of God, and it doth not yet appear *what* we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3: 2.)

It is written: "Blessed is he that shall eat bread in the kingdom of God." (Luke 14: 15.) Again, at the passover Jesus took the cup and said: "Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Now as Christ's eating after His resurrection demonstrated His individuality, so also does the promise that we shall eat there prove that *we* shall be realities. Oh, glorious likeness, humanity immortalized. True, it is written: "Flesh and blood cannot inherit the kingdom of God;" *i. e.*, mortality and corruptibility. But says the apostle, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment,

in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 51, 52.) Which goes to show that in the promised kingdom of God on earth, the saints, a resurrected, translated and immortalized bodily people, will share in the glory of Christ when He comes to be glorified in His saints.

But who is this blest people for whom the field was redeemed? Is it the Israelites, children of Abraham, for it was to him the redemption promise was given? Tell us, Paul. Yes, it is the children of Israel; but, "They are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Rom. 9: 7, 8.)

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 26-29.)

"Therefore it is of faith, that it might be by

grace: to the end the promise might be sure to all the seed." (Rom. 4: 16.)

"And if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8: 17.)

Paul here tells us that the true children of Abraham are the holy seed, of whatever nationality, begotten of God by the Holy Spirit, they are new creatures in Christ Jesus, and having put on Christ in the waters of baptism, they are raised up (in holy symbolism) to a new and holy life. Regenerated by the Spirit, which is but the earnest of the Holy Spirit's quickening of these mortal bodies in the glorious resurrection morn, when all who are His will be quickened by His spirit and raised up to be like Him, spiritual, incorruptible and immortal, "God having provided some better thing for us that they (Israel by birth) without us should not be made perfect. (Heb. 11: 40.)

Matt. 5: 3, 5, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," and "Blessed are the meek: for they shall inherit the earth." It follows, then, that unless the "poor in spirit" and the "meek" are to have two separate and distinct places of reward, that the kingdom of heaven *must* be situated upon the earth. Christ taught his disciples to pray, "Thy *kingdom* come,

thy will be done in earth, as it is in heaven." And God's will never will be done on earth, as it is in heaven, until the kingdom does come and Christ sits on David's throne. For we read that in the last days, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Also that at Christ's coming it shall be as it was in the days of Noah, which was a state of sin and corruption. But we have the promise, "Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." (Psa. 37: 9.)

The parable of the wheat and tares is illustrative of this point (Matt. 13), and I have never seen an explanation of it that I thought was any improvement upon Christ's own. The good seed are the children of the kingdom; the tares are the children of the wicked one; the field is the world. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend." Thus the wheat and tares grow together until Christ comes to reign. And this brings us to the time, in the order of events,—which is the only way in which we shall consider it,—in which the kingdom shall be set up. Again, Christ says, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore,

and sat down, and gathered the good into vessels, but cast the bad away." The net has no power to change the condition of the fish. It cannot convert the bad into good fish. It simply brings them ashore. That net is the resurrection power of God, which will bring to the judgment-shore all men of every kind for the separation, for "So shall it be in the end of the world."

Matthew tells us, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25: 31, 32.) Then shall come the time of restitution of the purchased field referred to by Peter. "And he [God] shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of *restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 20.)

When the fiery elements foretold by the prophets, proclaimed by Christ himself, and declared by His inspired apostles, shall have accomplished their work, and evil of every kind shall be seen and felt no more in all the vast domain of God, the

earth, redeemed by Jesus Christ, will come out of the fiery baptism as clean as when it first leaped into being at his command. And the hand which originally moulded it into a thing of beauty will reconstruct and remodel it into even greater loveliness, for so it is written, "For, behold, I create new heavens and a new earth." (Isa. 65: 17.) And again, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." (Isa. 66: 22.)

Peter also describes that wonderful change, "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved; and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." (2 Pet. 3: 12, 13.) Then what? "Then shall the righteous shine forth as the sun in the kingdom of their father." (Matt. 13: 43.)

Isaiah tells us: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. 60: 21.) Then when touched anew by the hand of God and restored to its Edenic beauty and glory, with healthful conditions surrounding it, smiling in abund-

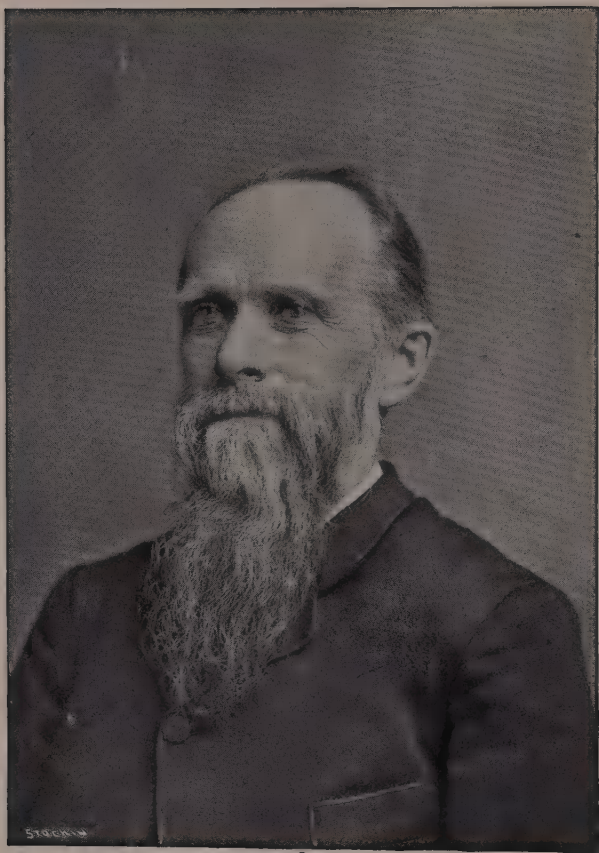
ance, perfection and order, excelling in grandeur the glory of paradise lost, Eden restored will be given to David's heir and his seed royal, a glorious heritage.

David foresaw this and tuned his harp to sing: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth *be filled* with his glory." (Psa. 72: 18.) And Isaiah joins in with the chorus: "Holy, holy, is the Lord of hosts: the whole earth is *full* of his glory." (Isa. 6: 3.) Thus when the territorial dominion is cleared and made new shall Daniel's prophecy be fulfilled, "And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High." (Dan. 7: 27.) "And the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7: 18.) Then will the kingdom of God on earth become an established fact.

It was at this time that John the Revelator, looking down the vista of time, saw the kingdom. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." "And I John saw the holy city, new Jerusalem, coming *down* from God, *out of* heaven, pre-

pared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with *men*, and he will dwell with them, and they shall be his people." (Rev. 21: 1-3.) "And there shall be no more curse: but the throne of God and of the Lamb shall be in it." (Rev. 22: 3.) No more curse; never again will a brow be pierced by a crown of thorns.

Hark! I hear the responsive voice of Isaiah. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." And the saints, the seed of Abraham, redeemed out of death with literal, spiritualized bodies, restored to their long-forfeited inheritance, gathering beneath the branches of the tree of life, from which cherubim and flaming sword no longer bar the way, will break forth into one grand song of praise: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hath redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; and we shall reign *on the earth*." (Rev. 5: 9, 10.)



Your Bro. in Christ.
Wiles Grant.

ESSAY III.

CONDITIONAL IMMORTALITY.

BY REV. MILES GRANT, BOSTON, MASS.

"What is truth?" (John 18: 38) said Pilate, the Roman governor, when conversing with the world's Redeemer. This is a vital question.

Said the apostle Paul: "Prove all things, hold fast that which is good." (1 Thess. 5: 21.) No reasonable person will find fault with this proposition.

Said Dr. Adam Clarke: "The doctrine which cannot stand the test of rational investigation cannot be true." This statement is full of common sense. All truths and facts are harmonious and infallible.

Whatever is sustained by *one fact* is sustained by all other facts relating to that subject; and whatever is opposed by *one fact* is opposed by all other facts relating to that subject.

It is impossible to speak the truth and contra-

dict a fact, or to overthrow that which is based upon facts. Truth is dangerous only to its enemies, and error is worthless to its possessors.

Whatever is supported by a single lie is not supported by a single truth.

Whatever is not taught in the Bible cannot be a Bible doctrine.

Says the eminent Joseph Cook: "Everything fundamentally biblical is scientific; and . . . everything fundamentally scientific is biblical." (*Biology*, p. 324.)

In the light of these few eternal principles it is proposed to examine the subject of *Conditional Immortality*, which is now agitating the minds of some of the most devoted and cultured scholars on both continents.

The term is used to express a belief that only holy persons will live eternally. It is claimed by its supporters that the sacred Scriptures cannot be harmonized with any other position. Referring to this subject, says Edward White, of London, ex-chairman of the great Congregational Union of England and Wales: "It is the one form of evangelical faith, which seems likely to win the sympathy of modern Europe. . . . Some of the very greatest of men are lending their sanction to the movement." "It is espoused with ever increasing energy by evangelical scholars in all parts of the

world." (*Homiletic Monthly*, England, March, 1885.)

Among these he mentioned Dr. Weymouth, head master of Mill Hill School, one of the best Greek scholars in the country; the late Dr. Mortimer, head master of the City School; the dean of Peterborough, late professor of Hebrew at Cambridge; Dr. J. Parker, of the City Temple, London; J. B. Heard, M. A., author of *The Tripartite Nature of Man*; Dr. R. W. Dale; Hugh Stowell Brown; Prof. G. G. Stokes, F. R. S., president of the Royal Society, and mathematical professor in Cambridge University; Prof. P. G. Tait, considered the first mathematical reasoner in Scotland; Prof. Barlow, of Dublin; Prof. Stevenson, of Hottingham; Prof. Barrett, of Royal College of Science in Dublin; and a long list of Christian medical men in all parts of the country.

Among American writers may be mentioned the late Dr. Horace Bushnell, Hartford, Ct.; Prof. C. F. Hudson, Cambridge, Mass.; Dr. Huntington, Worcester, Mass.; Dr. Leonard Woolsey, New Haven, Ct.; and many other eminent men, including Mr. Skefsrud, missionary to India, one of the greatest linguists in Asia, speaking nearly twenty languages; W. A. Hobbs, an experienced missionary at Calcutta, who writes that it is astonishing how this view of divine truth commends

itself to the almost instant appreciation of the unprejudiced native Christian mind.

In Paris the doctrine is held by M. Bastide, head of the French Religious Tract Society; Prof. Sebatier, of the Protestant college, one of the foremost theological scholars in France; Dr. Meyer, theological professor at Montauban; Dr. Petavel, professor of theology at Geneva; Rothe, Olshausen, and other distinguished Germans; Prof. Gess, of Breslaw, who was the theological tutor of Dr. Godet, Newchatel; and Prof. Schultz, of Göttingen; in Africa, by Mr. Impey, late superintendent of the Caffre Mission; and in China the doctrine is held by several of the ablest missionaries.

It may be said that the opposite belief is held by the majority of able men. Very true; but truth is not always in the hands of the majority. When honest truth-seekers differ, what shall be done? Reëxamine the evidence and appeal to the highest authority. In this case there are three standards to which we may appeal: science, the Bible, and current theology. Many will not accept the Bible or current theology as a standard, but they will agree to abide by the voice of science. Then let Science speak first. In 1887 *The Christian Registry* sent the following inquiries to some of the most distinguished scientists:

1. "Are there any facts in the possession of

modern science which make it difficult to believe in the immortality of the personal consciousness?"

2. "Is there anything in such discoveries to support or strengthen a belief in immortality?"

3. "Or do you consider the question out of the pale of science altogether?" (*Science and Immortality*, pp. 10, 11.)

I have time to give only a few of the answers.

Said Charles A. Young, LL. D., Professor of Astronomy at Princeton College, New Jersey: "I think it must be frankly admitted that what is known about the functions of the brain and nervous system does, to a certain extent, tend to 'make it difficult to believe in the immortality of the personal consciousness.'"

Said Joseph Leidy, M. D., LL. D., Professor of Anatomy and Zoology, in the University of Pennsylvania: "Personal consciousness is observed as a *condition* of each and every living animal, varying from microscopic forms to man. The condition is observed to cease with death; and I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition, that is, 'the immortality of the personal existence.' Science has learned no more than is expressed in Eccl. 3: 19: 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth,

so dieth the other; yea, they have all one breath; so that man hath no preëminence above a beast.'” (*Science and Immortality*, pp. 15, 16.)

Said Lester F. Ward, A. M., at the Smithsonian Institution, Washington, D. C.: “The consciousness, when scientifically examined, reveals itself as a quality of brain. . . . It is a universal induction of science that modification of brain is accompanied by modification of consciousness, and that the destruction of brain results in destruction of consciousness. No exception to this law has ever been observed.” (*Science and Immortality*, pp. 24, 25.)

Thomas Hill, D. D., ex-President of Harvard College, says: “Many facts in the possession of modern science make it difficult to believe in immortality.” (*Science and Immortality*, pp. 59, 60.)

Says Alexander G. Bell: “The possibility of thought without a brain *whereby to think* is opposed to experience, but this persistence of ‘personal consciousness’ after the death of the body involves this assumption.” (*Science and Immortality*, p. 96.)

Says the distinguished F. K. C. L. Büchner: “Unprejudiced philosophy is compelled to reject the idea of an individual immortality, and of a personal continuance after death.” (*Force and Matter*, 3rd ed., p. 232.)

It is certain that the voice of science is emphatically opposed to the doctrine of the immortality of the personal consciousness. As it is a well known fact that for several centuries the voice of popular theology has been in favor of the immortality of personal consciousness, I need not offer any proof on this point. This is a good place to repeat the important statement of Mr. Joseph Cook: "Everything fundamentally biblical is scientific, and . . . everything fundamentally scientific is biblical."

We have now reached a crucial point in the examination of this subject: does the voice of the Bible harmonize with the voice of science, or with that of current theology? As stated in the introduction: "Whatever is not taught in the Bible cannot be a Bible doctrine."

Says the noted German commentator, Hermann Olshausen: "The *doctrine* of the immortality of the soul and the name are alike unknown to the entire Bible." (Vol. IV., p. 381, translated from the German by A. C. Kendrick, D. D., 1858.) This being true, the voice of science and the voice of divine inspiration are *one* on this subject, thus sustaining Mr. Cook's proposition.

It will be remembered that the following axiomatic propositions were offered at the beginning: "Whatever is sustained by one fact is sustained by

all other facts relating to that subject, and whatever is opposed by one fact is opposed by all other facts relating to that subject." Unless Mr. Olshausen's statement can be proved untrue, the conclusion is certain that the Bible does not teach the immortality of the soul of man.

It is a fact, that nowhere in the Bible is the word *soul* qualified by the words immortal, everlasting, eternal or any other equivalent words; and the same is true of the word Spirit when applied to man. On this subject we hold that the voice of the Bible, which is the voice of God, is final. From this there is no appeal; for we have no knowledge of a future existence beyond what is revealed by the Most High in the sacred Scriptures. All else is guess work. If it is a fact that personal consciousness is immortal, why is it not taught in the Holy Bible?

It is a recorded fact in the Bible that there was one who taught that personal consciousness is immortal, when he said: "Ye shall not surely die." (Gen. 3: 4.) But Jesus said of this one: "There is no truth in him, . . . for he is a liar and the father of it." (John 8: 44.) As this lie of the devil is the first one known to the human family, it must be the one to which Jesus referred: Inasmuch, as "Whatever is supported by a single lie is not supported by a single truth;" it necessarily follows

that here is not "a single truth" or a fact to support the doctrine of the immortality of "personal consciousness" or the immortality of the soul; hence the inevitable conclusion, that if man is to have a future existence beyond the present life, it must be obtained in some other way than by a continuous conscious existence after his life has departed and he is buried in the grave-yard.

The Creator said to Adam: "Thou shalt surely die." (Gen. 2: 17.) After this we read: "And all the days that Adam lived were nine hundred and thirty years: and he died." (Gen. 5: 5.) This record proves that the devil was a liar when he said: "Ye shall not surely die." Which shall we believe, God or the devil?

It is claimed by some that the death threatened to Adam, as a penalty for disobedience, was not literal death, but spiritual, because the penalty reads: "In the day thou eatest thereof thou shalt surely die." When explaining to Adam the meaning of his penalty, God said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) His spiritual death, or his sinful state, was his crime; and his punishment came afterwards, when he had lived nine hundred and thirty years. He died because he had sinned.

Taylor Lewis, one of the foremost among the Hebrew and Greek scholars, and one of the ablest theologians, gives the following as the meaning of the original: "As sure as thou eatest, thou diest; thy doom is fixed." "In that very day thy fate is determined."

Dr. Adam Clark gives the following: "From that moment thou shalt become mortal, and thou shalt continue in a *dying state* till thou *die*." This we find literally accomplished.

The Greek of Symmachus reads: "Thou shalt be mortal;" likewise the Syriac, which is approved by Jerome and Grotius. The Arabic reads: "Thou shalt deserve to die."

Let us look now at some *facts* connected with the Bible meaning of the word soul.

There are three Hebrew words rendered soul in the Old Testament, and one Greek word in the New Testament. *Neshamah* is rendered soul once: "The souls which I have made." (Isa. 57: 16.) *Nedibah* is rendered soul once: "They pursue my soul as the wind." (Job 30: 15.) This word is defined to mean "liberality," "excellence." In all other texts in the Old Testament, where the word soul occurs, it is from the word *nephesh*, which is found seven hundred and fifty-two times, and is translated in forty-four ways, which may be reduced to three.

The word *nephesh* is first used in the Bible to express *life*, and is applied to the animals in the sea, as follows: "God said, let the waters bring forth abundantly the moving creature that hath life" [*nephesh*]. (Gen. 1: 20.) *Nephesh* is rendered *life* one hundred and twenty times. The angels said to Lot: "Escape for thy life" [*nephesh*]. "Look not behind thee." (Gen. 19: 17.) The Lord said to Moses: "The men are dead which sought thy life" [*nephesh*]. (Ex. 21: 23.) Haman stood up to make request for his life [*nephesh*] to Esther, the Queen." (Esth. 7: 7.) "A righteous man regardeth the *life* [*nephesh*] of his beast." (Prov. 12: 10.) "In whose hand is *the soul* [*nephesh*] of every living thing." (Job 12: 10.)

Says the *Old Testament Commentary*: "The word translated 'soul' contains no idea of a spiritual existence. The word simply refers to the natural life of animals and men." (Vol. I., p. 19.)

Says J. B. Heard, in his able work, entitled *The Tripartite Nature of Man*: "The Hebrew *nephesh* . . . is a general expression used for all animal life." (pp. 73, 74.) "Every living thing has a soul, whether of beasts, of reptiles, or of birds." (p. 92.)

Says *Chamber's Encyclopedia*: "In its original significations, the word appears to have stood for

the principle of life, both in men and in animals; no essential distinction was made between the soul of man and the soul of brutes." (Vol. VIII., p. 823.)

Gesenius defines *nephesh*: "Life, vital principle," and gives "Gen. 35: 18" as an example where *nephesh* means life. The text reads: "And it came to pass as her soul [*nephesh*] was in departing, (for she died,) that she called his name Benoni." This is the only place in the Bible where the soul is said to depart. Gesenius also gives 1 King 17: 21 as another example where *nephesh* means life: "Let this child's soul [*nephesh*] come unto him again." This is the only passage where the soul is said to return.

Wilson's Hebrew and Chaldee Lexicon defines *nephesh*: "The animal life or that principle by which every animal lives." He also gives Gen. 35: 18 and 1 Kings 17: 21, as examples where *nephesh* means *life*. Of course, all lexicographers give the common theological definition of the term soul, because that is a meaning given to the word by theologians. I have examined some forty Hebrew and Greek Lexicons, and all of them agree with Gesenius, that the *primary* meaning of the words rendered soul in the Old and New Testaments is "life, vital principle," which is common to all living beings.

If all men are constitutionally immortal, it must follow that immortality is not *conditional*; then why are we taught to “*seek* for . . . immortality” “by patient continuance in well doing?” (Rom. 2: 9.)

Says Robert Girdledtone in his *Synonyms of the Old Testament*: “The soul is the animating principle of the body, and is the common property of man and beast.” (p. 94.) It is a settled fact that this is the first use of the word *nephesh* and its Greek synonym *psuchē*, and being a fact, there is no other fact to offer a contradiction.

Psuchē is the only word rendered “soul” in the New Testament. It occurs one hundred and five times; is translated six ways in the authorized version, and rendered *life* forty times. The first use reads as follows: “They are dead which sought the young child’s *life*” [*psuchē*]. (Matt. 2: 20.) Other examples: “The good shepherd giveth his *life* [*psuchē*] for the sheep.” (John 10: 11.) “There shall be no loss of any man’s *life*” [*psuchē*]. (Acts 27: 22.) “The creatures which were in the sea and had *life* [*psuchē*] died.” (Rev. 8: 9.) “For whosoever will save his *life* [*psuchē*] shall lose it; and whosoever will lose his *life* [*psuchē*] for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own *soul* [*psuchē*] ? or what

shall a man give in exchange for his *soul*?" [*psuche*.] (Matt. 16: 25, 26.) Commenting on the passage, Dr. Adam Clarke says: "On what authority many have translated the word [*psuchē*] in the twenty-fifth verse *life*, and in this (26th) verse *soul*, I know not, but am certain it means *life* in both places." Life is not a living being. It has neither senses or consciousness. It can have no existence outside of organic, living beings.

I have now given a brief statement of some facts relating to the first, primary meaning of the words rendered soul in the Old and New Testaments. It is certain that it means *life*, and is applied alike to men and all animals.

The *second* use of the term soul is to represent a "living creature." In the Bible every living material being, including man, and all downwards to the smallest animals on the land, or in the sea, are called living souls, because they have life, and live by breathing. In this second use, as in the primary, it is *first* applied to the animals, before man was created, as follows: "God created great whales and every living creature [*nephesh chayyah*] that moveth, which the waters brought forth abundantly." (Gen. 1: 21.) Again we read: "God said, let the earth bring forth the *living creature* [*nephesh chayyah*], after his kind, cattle and creeping thing." (Gen. 1: 24.) Dr. Adam

Clarke says: "*Nephesh chayyah* is a general term to express all creatures endued with animal life, in any of its infinitely varied gradations." (Commentary on Gen. 1: 24.)

Says Dr. Bagnall: "'Breath of life' and 'living soul' are both . . . applied in the first chapter of Genesis to brutes." (*Methodist Quarterly Review*.)

From the *Bibliotheca Sacra*: "The term *nephesh*, in the sense of creature, is first used of the inhabitants of the sea before man's creation (Gen. 1: 20)." "Anything that breathes is a *nephesh*." (January number, 1880.) The term *nephesh chayyah* occurs twelve times, and eleven of them are applied to the beasts. The only place where it is applied to man is the following: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" [*nephesh chayyah*]. (Gen. 2: 7.)

Says Dr. T. J. Conant, who is considered the ablest linguist in the United States: "The Hebrew word (*nephesh*) here rendered *soul* (in Gen. 2: 7), includes all beings that have animal life; and hence it is applied to animals of the sea and land in chapter 1: 20, 21, 24, 30." (*Book of Genesis*, pp. 9, 10.)

The able Dr. J. P. Lange says: "The words

translated 'living soul' are applied also to the entire lower creation. They are used indifferently of man and beast to express life in general."

Says J. B. Heard: "*Nephesh chayyah*, a living soul, . . . is applied to the animal creation as well as to man." (*Tripartite Nature of Man*, pp. 73, 74.)

Dr. J. Parkhurst defines the term as follows: "A living animal, a creature or animal that lives by breathing; . . . Rev. 16: 3, every living soul [*psuchē*] died in the sea." (*Hebrew and English Lexicon*, 5th edition, p. 460.) This harmonizes with the creation record, as found in Genesis, where all the animals in the sea and on the land are called living souls.

If we follow the Bible, we are compelled to admit that the term "living soul" does not mean "immortal soul" unless all the animals also have immortal souls. We are obliged to bow to this fact; and inasmuch as it is a fact, it necessarily follows that there is not another fact contradicting. Whenever the word soul is used in the Bible to express either action, intelligence or character, it always indicates the presence of the personal, living, organic, material being.

We now come to the third and last use of the term *nephesh*, when it is used to express *desire*. Says Dr. Parkhurst: "*Nephesh* denotes the affec-

tions, desires, or appetites, . . . (Eccl. 6: 9) 'the wandering of the desire' . . . [*nephesh*]. The land whereunto they *desire* [*nephesh*] to return." (Jer. 22: 27.) "He uttered his mischievous *desire*" [*nephesh*]. (Micah 7: 3.) "Thou openest thine hand and satisfieth the *desire* [*nephesh*] of every living thing." (Ps. 145: 16.) These are samples of the use of *nephesh* when it means *desire*. It will be observed that all the uses of the word are applied alike to men and animals. These are incontrovertible facts; and therefore it is impossible to prove them incorrect. From these facts arise the following conclusions:—

1. It is impossible for any soul to exist without an organic, material body.

2. It is impossible to have an immortal soul without an immortal body. These propositions are based on the fact that when soul means life, it cannot exist in an active state only when in living organisms, and the same is true of desire; and when the term is used to represent a "living soul" or person, then it certainly means an organic being.

The great mistake has been in making *nephesh* and *psuchē* mean the living being, when they only meant life. After fifty years of careful and prayerful study of the Bible, I have not been able to find in it any proof that anything else but life leaves

the man at death, and to this the voice of science, facts and common sense say, Amen.

The Bible is very plain and emphatic on the subject. It says: "The dead know not anything." (Eccl. 9: 5.) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." (Eccl. 9: 10.)

Said David: "In death there is no remembrance of thee: in the grave [*sheol*] who shall give thee thanks?" (Psa. 6: 5.) Again he says, when referring to man's death: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." (Psa. 146: 4.) In harmony with this, Paul says: "If the dead rise not, then is not Christ raised, . . . then they also which are fallen asleep in Christ are perished." (1 Cor. 15: 16, 18.) How could this be true, if personal consciousness is immortal? and if saints go to heaven at death, before the resurrection and judgment? The simple fact is, there cannot be anything without a body. When life departs from a living body, all consciousness and intelligence cease till the resurrection of the dead.

Herodotus, the father of historians, says: "The Egyptians" were "the first of mankind who have defended the immortality of the soul." (*Beloe's*

Edition, b. 2, sec. 123, p. 110.) Says Archbishop John Tillotson: "I do not find that the doctrine of the immortality of the soul is anywhere expressly delivered in Scripture." (*Tillotson's Works*, ed. 1717, fol. Vol. I., p. 749.)

Says Martin Luther: "The first man who died, when he awakes at the last day, will think he has slept but an hour." (*History of Doctrine of Future Life*, by Alger, p. 421, note.) Again, he says, "The dead are insensible." (*Luther's Works*, ed. 1559, fol. Vol. XII., p. 146.)

Edward Beecher says: "It [the Bible] does not recognize, nay, it expressly denies the natural and inherent immortality of the soul." (*Doctrine of Scriptural Retribution*, p. 58.) Paul is the only Bible writer who uses the words "immortal" and "immortality." The word "immortal" occurs but once, and is applied then to God. (1 Tim. 1: 17.) He is said to be the only one who hath immortality. (1 Tim. 6: 16.) It is to be sought for by man "by patient continuance in well doing." (Rom. 2: 7.) It was brought "to light through the gospel," by Christ (2 Tim. 1: 10), and is to be received at the resurrection of the dead, when "this mortal must put on immortality." (1 Cor. 15: 54, 55.) After Adam sinned, he was driven from "the tree of life" lest he should "eat and live forever." (Gen. 3: 22, 23.)

No further proof is needed to show that personal consciousness is not immortal.

It is certain that death breaks the thread of conscious existence. There is not a known fact to contradict this conclusion.

At this point a vital question arises: is immortality a natural endowment, or a conditional gift? The proof is overwhelming that it is not a natural endowment. This point is fully settled. Is there positive evidence that it is a conditional gift? The Bible answers: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." (Rom. 6: 23.) This is a very plain statement, and harmonizes with the entire Bible on the subject of punishment. The last words on punishment, in the Bible, are as follows: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 21: 8.)

The Bible teaches most plainly that only holy ones can have eternal life. When in vision, upon the isle of Patmos, John was shown the time when all "in heaven and on earth" were saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5: 13.) In order to

have this true, all the wicked must have been converted to Christ, or destroyed. The Bible says: "The Lord preserveth all them that love him, but all the wicked will he destroy." (Psa. 145: 20.) On this subject there is no appeal from the word of the Lord; hence comes the inevitable conclusion that immortality is conditional upon character. Said Jesus: "Broad is the way that leadeth to destruction, . . . and narrow is the way which leadeth unto life." (Matt. 7: 13, 14.) Again we read that those who obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction." (2 Thess. 5: 13.) "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. 2: 22.) Said Jesus: "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." (Rev. 2: 9.) The strongest terms in the Hebrew, Greek and English languages employed to denote utter destruction are applied to the punishment of the wicked.

Says Edward White: "The Old Testament is consistent throughout with the belief of the eternal life of the servants of God, and of the eternal destruction of the wicked. And it is consistent, when taken in its simple sense, with no other belief." "The Gospels and Epistles with equal

pertinacity adhere almost uniformly to language respecting the doom of the unsaved, which, taken in its simple sense, teaches, as does the Old Testament, they shall die, perish, be destroyed, not see life, but suffer destruction, everlasting destruction, 'destruction,' says Christ, 'of body and soul in *gehenna*.'" (*Homiletic Monthly* (Eng.), March, 1885.)

In conclusion, I would say, that after a careful study of the Bible for nearly fifty years, I am compelled to believe that it uniformly teaches that only the righteous will live eternally, therefore comes the necessary conclusion, that Conditional Immortality is a Bible doctrine.



Yours fraternally,
A. W. Fibley

ESSAY IV.

RESURRECTION.

BY REV. A. W. SIBLEY, HAVERHILL, MASS.

The doctrine of the resurrection of the dead is a grand truth of divine revelation. It stands in the foreground and rises conspicuously above many other themes that are to be found in the sacred book. There is no one subject to which the attention of humanity is called where there is a greater degree of glory clustering around, and with which are associated so many important considerations, and to which are attached greater interests, than that of the re-living of the dead. It underlies the very foundation of the Christian system, and forms one of the main pillars of the superstructure on which the redemptive economy rests. It was the comfort of the patriarchs, the hope of the prophets, the animating theme of the apostles, and the blessed consolation of the church in all ages of her history. The belief of a general resurrection of the dead, which will occur at the end of the world, is an article of religion common to Jews and Christians.

In the further consideration of this subject, let us notice, first, the importance and manner in which this doctrine is revealed in the Bible.

As light is progressive in its development, not all being given at any one period of the world's history, we may expect as we examine the sacred pages relative to the subject under consideration to find light gleaming in the midst of the ages teaching the great truth of the re-living of those who have fallen victims to death. Bright scintillations of divine light, sparkling with radiance of heavenly grandeur, are seen shining on the pathway of human history soon after the fall of the first pair in Eden.

The term "resurrection" comes from the Latin word *resurrectio*, from the Latin *resurgere*, to rise again. From *re*, again, and *surgere*, to rise. All Hebrew, Greek and English lexicographers agree in their definition of the term, that its only meaning, when applied to man, is the re-living of that which was dead.

The importance of this subject when associated with the redemptive plan, is clearly seen and understood when the nature of the penalty of the law, to which Adam was subjected, is known. Man, being made of dust, returns to dust again. All of the elements entering into his composition at the first go back to their original condition in

death; hence the divine declaration, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." There are rays of light seen in the declarations of Jehovah, which He made to the woman after the transgression, respecting the nullification of evil, and the resurrection and restitution, in the words, "The seed of the woman shall bruise the serpent's head."

There is a historical prefiguration of the resurrection of the dead in the account of Abraham offering up Isaac on the altar. This fiery ordeal through which Abraham was called to pass, apart from the thought that no re-living of Isaac could take place in the event of his death, would have been doubly dark and trying to an unparalleled degree had he not "accounted that God was able to raise him up even from the dead; from whence also he received him in a figure." For it had been said "that in Isaac thy seed shall be called." The thought that God would prepare a sacrifice, or raise Isaac up from death, was a great source of comfort to the patriarch in his nobleness and loyalty to the God who called him to perform the act.

The question propounded in Job's time: "If a man die, shall he live again?" is one perhaps that would puzzle scientists to answer; but when viewed in the light of divine revelation, all is plain and clear. The God, who so fearfully and won-

derfully made man at the first, is abundantly able to reconstruct and cause man that goes back to the dark shades of death to live again. No impossibilities lie in the range of the work of the King of kings, and Lord of lords. When God speaks, all nature must obey. The great Creator and Chemist of the universe has powers adequate to collect every atom of human dust, and to build it up in a body more glorious even than at the first.

We admit there is a mystery in the resurrection of the dead to us, but with God there is no mystery. We do not see how it could be more difficult for God to cause the dead to re-live out of a corruptible body in the grave, than to bring the bright, fragrant blossom of the rose out of a dry, ugly and repulsive root. Who can explain the wisdom, power and philosophy displayed in bringing into existence the lily of the valley, or the fragrant and variegated flower?

This doctrine of the resurrection of the dead, which was so prominent in the faith of the early Christians, is one of unspeakable importance, "For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins." No truth is more clearly and forcibly presented in the Scriptures than the resurrection of Jesus Christ. First, it was the sub-

ject of prophecy. (Psa. 16: 10, 11; Acts 11: 25-32.) Second, Christ repeatedly and distinctly foretold it. Third, the precaution of His enemies to prevent; the failure of all their precautions, and the measures taken to disprove the event, prove it. Fourth, the abundant, decided and consistent testimony of witnesses, who could not be deceived, and who had no inducement to deceive others, and all this in the face of every danger. Fifth, the change which took place in the minds and conduct of the apostles immediately and in consequence of His resurrection. Sixth, the supernatural evidence arising from the fulfillment of the promise that the Holy Spirit should be poured out on them, all attest the same truth.

Thus the resurrection of Christ from the dead is fully proved, and being proved, ratifies and confirms in the fullest manner the truth and divinity of the mission of our Lord, and the efficacy of His atonement, and the resurrection of the dead. In the resurrection of our Saviour from the dead, we have given in His own person a proof, a pledge and a pattern of our future resurrection; hence He said, "Because I live, ye shall live also." (John 14: 19.) For as the firstfruits were a pledge and an assurance of the forth-coming harvest under the law, so the resurrection of Christ was a pledge and an assurance of the forth-coming

resurrection of the dead. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterwards they that are Christ's at his coming." (1 Cor. 15: 22, 23.)

The resurrection of Christ is a divine certainty of the resurrection of all the sainted hosts. The clouds which hung around the gate of death in earlier ages have rolled away since the day of Christ's triumph over death. The presumptive speculations, which were previously entertained respecting the future state, have been driven away by the strong certainties, which were developed by our Lord's coming from the Hadean regions, and bringing life and immortality to light through the gospel. And if *resurgere* and *resurrectio* is a rising again of that which has been laid down, hence a resurrection of dead bodies, of necessity embrace the re-living of those same bodies again upon which death has done its work.

Our Lord's resurrection was a physical one, and was demonstrated in that His body bore the marks of the nails and spear. The numerous instances of the manifestation of divine power in connection with God's people in the Old Testament times are but indications of the grand truth of a future life by a resurrection from the dead.

The raising to life of the Shunamite's son by

Elijah; the miracles in Egypt by Moses, previous to the exodus of Israel; the almighty exhibition of power at the Red Sea; the greater and more wonderful display of divine power in the giving of the law, and the awful demonstration of power down through the centuries until the time of the miraculous conception and birth of the Son of God; all of which are but intimations of that reserve force and potential power, which will be manifest at the sounding of the last trumpet, causing the nations of the earth to awake from their dreamless slumbers, to stand before the tribunal of the great God.

THE RESURRECTION A NECESSITY.

Death causes a dissolution of all of those parts of which man is composed, and a return to his original elements. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15: 22.) Since death affects man in the physical realm, and carries all that human eyes can behold into the grave, in which place it is said "There is no device, nor knowledge, nor wisdom" (Eccl. 9: 10), it follows that in order for man to have a future existence, there must be a revivification of that which was dead; hence the statement of the Saviour, "All that are in the graves shall hear his

voice, and shall come forth." (John 5: 28, 29.) This text teaches clearly that a corporeal re-living of the dead will take place; and a necessity of that will be seen in the fact that a reward of well doing, also the reward of evil doing, will be given at that epoch.

THE JUDGMENT OF THE WORLD DEMANDS A RESURRECTION.

Says the apostle, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5: 10.) Rewards and punishments cannot possibly be meted out to all, except all are raised from death to life; and they cannot be rewarded in their bodies unless they have a bodily resurrection.

Paul at Athens stood in the midst of Mars' hill and said: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 30, 31.) Here we have it stated by the apos-

tle that the resurrection of Christ was an assurance that God would judge the world by Him. Is not a universal resurrection an absolute necessity if the world is to be judged?

Judgment is not passed upon dead persons while in their graves. The uniform teaching of the Scripture is that only living persons will have judgment administered to them. The certainty of a universal judgment by Christ's resurrection assures the fact of a universal corporeal re-living of the dead. For what is affirmed of one, involves the other. The promises of God to His people cannot possibly be verified without their resurrection. The patriarchs, prophets, and all the good from righteous Abel down to the last saint which is sealed, are waiting the glad hour when they shall be called to their reward. The Master says: "Thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.) "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 27.) "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12.) The fadeless crown, the everlasting life and the future blessedness of all the sainted hosts, will not be reached till the arrival of that golden era when it will be said "to the

north Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth." (Isa. 43: 6.)

THE MANY SCRIPTURAL ASSURANCES OF THE
RESURRECTION.

The Bible has God for its author, and on its sacred pages the Omnipotent One has recorded the doctrine of the resurrection of the dead, in language too plain to be misunderstood. Hear ye Him: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: . . . and the earth shall cast out the dead." (Isa. 26: 19.) "I will open your graves, and cause you to come up out of your graves." (Ezek. 37: 12.) "They that sleep in the dust of earth shall awake, some to everlasting life." (Dan. 12: 2.) "O death, I will be thy plague; O grave, I will be thy destruction." (Hos. 13: 14.) "All that are in the graves shall hear his voice, and shall come forth." (John 5: 28.) "It is sown in corruption, it is raised in incorruption." (1 Cor. 15: 52.) "And the dead in Christ shall rise first." (1 Thess. 4: 16.) "And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them." —*Revised Version.* (Rev. 20: 13.)

CHRIST'S RESURRECTION A GUARANTY, PLEDGE
AND PATTERN.

The future existence of all Christians is asserted by the Apostle Paul to be dependent on the fact of Christ being raised from the dead, and hence he says: "If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished." (1 Cor. 15: 17, 18.) This clearly opens up the fact that the apostle preached that eternal life could only be had through Jesus Christ.

"God hath given to us eternal life, and this life is in his Son." (1 John 5: 11.) This life which was in the Son, and without which those who die would perish, will only be fully received at the resurrection of the dead. "He which raised up the Lord Jesus shall raise us up also by Jesus." (2 Cor. 4: 14.) "This is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." (John 6: 40.)

The expression as to the time when Jesus will raise the dead is emphasized and alluded to by Him four times in one discourse, and is in accord with other Scripture teaching on the subject of the resurrection; showing conclusively it is not an event of the past, but that it will take place at the coming of the Saviour the second time to our world.

Reasoning from the analogy of the "firstfruits" we should expect a physical resurrection for persons, as well as for Jesus himself. If John 5 : 28, has no reference to a physical resurrection, it would be impossible to explain its meaning, for it is evident that that which is in the grave and that which will awake therefrom is the body. In some important sense there will be a resurrection of the same body. This is undoubtedly true in the case of the "firstfruits." In regard to the believer Paul says: "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory." (1 Cor. 15 : 42.) Whatever is sown is also raised. That which is sown must be the body, and therefore we may expect the body to be raised. If the body is in no sense a sharer in the resurrection, then it is not properly a resurrection, and the words just quoted are thoroughly misleading; but in no other way can we understand the force of these words: "Even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." (Rom. 8 : 23.)

Christianity always recognizes the body as part of the man, and in the final redemption the whole man will be redeemed. A resurrection of the Lord Jesus from the tomb, as a matter of fact, clearly sets forth the resurrection of all those who

sleep in Jesus. However difficult this problem of the resurrection may seem to some, it nevertheless is the declaration of God that it shall come to pass. If God cannot gather every particle of scattered dust of which man's body is composed and form those same particles into the same body again, the same as a chemist can bring together the particles of any dissolved piece of mechanism and form them into the same again, then He is not almighty in power.

Bishop Hopkins once said: "Unless the parts of the body could be scattered beyond the reach of almighty power; unless they could be crowded into so small a size as to escape the knowledge and care of God, who arranges every little particle of dust that plays up and down in the sunbeam; that the scattering of the parts of the body far and wide, does not prove the impossibility of their being united again; for the power and providence of God will gather up every atom of their dust and rally them together into their present order and place."

"A workman of Mr. Faraday, the celebrated chemist, one day by accident knocked a beautiful silver cup into a jar of strong acid. In a little while it disappeared, being dissolved in the acid, as sugar is in water, and so seemed utterly lost; and the question came up, could it ever be found

again? One said it could; but another replied that being dissolved and held in solution by the acid, there was no possibility of recovering it. But the great chemist standing by put some chemical mixture in the jar, and in a little while every particle of silver was precipitated to the bottom, and he took it out, now a shapeless mass, and sent it to the silversmith, and the cup was restored to the same size and shape as before.

"If Mr. Faraday could so easily precipitate that silver, and restore its scattered and invisible particles into the cup, how easily can God restore our sleeping and scattered dust, and change our decayed bodies into the likeness of the glorious body of Christ." Dare we call in question the power of the great Chemist of the universe, and say He is incompetent to gather up the particles of matter of which the human body was composed previous to going down in death, and to reconstruct it again? We cannot comprehend man's formation at the commencement; we can only say in the language of Scripture: "Man is fearfully and wonderfully made."

The God that made the human system at the beginning is able to gather up the particles of matter again and cause life to come therein, and reproduce the man that has fallen a victim to death. Yes; the being which has constructed

myriads of worlds and launched them forth into space, is abundantly able to call forth from death's dark chambers the multitudes therein, and execute the purposes announced in the glorious gospel of the Son of God.

“From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain
Countless throngs shall rise again.”

ROOM FOR THE RISEN DEAD.

It has been frequently stated that if the bodies of the dead were all to be raised to life, there would not be sufficient room on the earth to give them a standing place, and that the crowd would more than fill the world; therefore it is preposterous and absurd to think that God will raise them to life again. It would be very strange indeed if the all-wise Creator has purposed to raise all the dead, and yet has not foreseen such a difficulty, if it exists. It will be readily seen, when the subject has been mathematically tested, that such an idea is entirely erroneous.

We will submit some figures touching this important question. It is estimated that about 6,000 years have passed since Adam was created; also that a whole generation of mankind passes away

every thirty-three and one-third years, or three generations every 100 years; this would give the birth of 180 generations of mankind in the 6,000 years. It is also estimated that the present population of the earth is no more than 1,400,000,000, and probably some less; but assume this as the number of people now living, and also assume that this was the number at the start, when in fact there were only two, Adam and Eve; and assume that in every one of the 180 generations this vast number of people have lived and passed away. Now, multiply 1,400,000,000 by 180, and we will obtain 252,000,000,000 as the result; this would be the whole number of people who have lived upon the earth from the above large estimation. To give each one of this vast number six square feet of standing room, would require 1,512,000,000,000 square feet of space. Is there enough room for them on the earth? Take the State of Illinois, for instance, which contains 55,410 square miles, with their 27,878,400 square feet in each square mile, reducing the square miles in Illinois to square feet, we find there 1,544,742,144,000. Comparing this large number with that which is needed to give six feet standing room to every person that has ever lived, the reader will see at a glance there is room enough and to spare in the State of Illinois alone. How much more then will

there be room for all the people that have ever lived to stand on the surface of the earth in bodily form! So this objection disappears before the light of testing truths.

RECAPITULATION.

1. The doctrine of a corporeal resurrection of all the dead is clearly referred to and directly taught in the Old and New Testament scriptures.

2. In the New Testament the resurrection of the dead is ascribed to Christ Himself as being the agent by which it is wrought. (John 5: 21; 1 Cor. 15: 22; Rev. 22: 11.)

3. All the dead will be raised indiscriminately to receive judgment according to their works, they that have done good, unto the resurrection of life; and they that have done evil, "unto the resurrection of damnation." (John 5: 21-29; 1 Cor. 15: 22; Rev. 20: 11.)

4. The resurrection will take place at the "last day," by which is meant the close of the present world. (John 39: 40; 9: 24; 1 Thess. 4: 15.)

5. The great event is represented as being ushered in by the sound of a trumpet, a representation borrowed probably from the Jewish practice of convening assemblies by sound of a trumpet. (1 Cor. 15: 52; 1 Thess. 4: 16.)

6. The resurrection of Christ was a pledge, a pattern, an assurance of the physical resurrection of the sainted dead.

7. The immortality, eternal life and all the future blessings of the righteous dead are dependent on the corporeal resurrection of Christ from the dead. (1 Cor. 15: 17, 18.)

8. Christ's resurrection was physical and the "firstfruits" of the general resurrection harvest, so by the law of analogy the general resurrection of the sainted dead will be physical like the "firstfruits."

There is no event of which mention is made in the sacred Oracles, nor that has ever occurred in human history with which are associated such tremendous consequences as that of the *anastasis* of the dead. Character then will be unalterably fixed, human destiny will then be determined. The blessed hope that has exhilarated and cheered the faithful in all ages will then be fully realized. Loved ones that have been torn away from each other by death's relentless hand will then meet to part no more. The fadeless flowers of Eden restored will then cheer and make glad the hearts of Immanuel's friends. The eternal life with all of its environments will then be reached, and a "forever with the Lord" experienced. Saints that have fallen on the battle-field and slumbered in the val-

leys awaiting the sound of Michael's clarion will appear clad in immortal beauty like angels, undying. Then will the united voices of the redeemed, as the sound of many waters, resound to earth's remotest bounds in songs of triumph and shouts of victory, victory, victory, and all heaven and earth respond, Amen.

ESSAY V.

EXTINCTION OF EVIL.

BY REV. WM. SHELDON, BRODHEAD, WIS.

The origin of evil does not come within the range of the present discussion. That the God of the Bible is pronounced in His aversion thereto, except when the term is used to indicate calamity, is conceded by all. When the term "evil" is used to indicate sin, it never signifies an abstract principle that exists independent of evil personalities, capable of being measured by the yard, or weighed by the pound; but its existence involves the existence of sinners, and its perpetual existence would necessarily involve the interminable existence of sinful beings; and evil can continue to exist only while evil beings exist, either of the human or satanic type. Evil can be extinguished only by elimination, or extermination. But evil can be *eliminated* only by pardon, which can be obtained only by conforming to stipulated conditions, which are repudiated or disregarded by the majority of evil men; so divine elimination



Yours truly,
Wm Sheldon

will terminate but a diminutive portion of evil; hence, extermination will be indispensably necessary to the extinction of evil; and it is impossible to exterminate evil, without exterminating evil doers; for the stream of evil will continue to flow until its fountain is obliterated: and that fountain is the sinning fraternity,—Satan, and all affiliating with him. Since the obliteration of the fountain of evil is essential to the extinction of evil itself, this question is in order: Will evil ever be thus extinguished?

We need not spend a moment in arguing the present existence of evil, that being frankly conceded by friends and foes alike; and if it were denied by any rash speculator, the gigantic form of evil would loom up, and sternly look its repudiator out of countenance, and shame him for the act. Evil is here—will it always remain? Is it necessarily eternal? It is admitted by all that evil is emphatically and supremely obnoxious to Deity, being in conflict with His revealed will, and averse to His holy character. But if evil really exists in our world, which was divinely pronounced “very good,” before evil came into it, and if God is utterly and irreconcilably averse to it, will He allow this hostile innovation to menace Him eternally? Will God be eternally antagonized by that which He abhors supremely? Will sin and

sinner be defiantly co-eternal with Deity? or will God at the close of a stipulated armistice, overwhelm His incorrigible foes with signal and irretrievable defeat, under an exterminating stroke of Deific power? These questions boldly come to the front, and persistently demand attention; they will not down,—they refuse to be coerced into silence by the fiercest foes, or to be shackled by compromising friends. In the face of these stubborn facts we propound these pertinent questions:

I. Is evil to be eternal? or, will it, on some principle, ultimately cease to exist?

(1) To assume that evil doers must necessarily exist as living intelligences forever, because of alleged inherent soul-immortality, is to assume just what lacks proof, and what is also in conflict with Scripture testimony concerning the nature of the human soul, as in the following examples: “The soul that sinneth, it shall die.” (Ezek. 18: 4.) “And none can keep alive his own soul.” (Psa. 22: 29.) But immortality cannot die, while the prophet says that the sinning soul “shall die,” let the term soul mean whatever it may,—a being of life, or, life of a being,—and it is sometimes used in the former sense, and sometimes in the latter.

(2) To assume that sinners must live forever in order to be punished in agreement with the divine plan, is to indulge in an untenable assumption, which

is founded upon another incorrect assumption, which alleges that the sinner's punishment is to be eternal in the process of infliction, instead of being eternal simply in its results, or eternal only in consideration of the eternal source from which it is to emanate. To assume that "everlasting punishment" is equivalent to everlasting punishing as a process, instead of a punishment that shall be everlasting in the sense of being irrevocable, is to assume that its nature will be the very opposite of what it is repeatedly announced to be by Bible witnesses. This leads to the question, What, then, is the nature of future and eternal punishment? What kind of punishment is due the incorrigible sinner after the arrival of the judgment, which shall assign him his doom? And a chorus of sacred voices ring out the response, death! death!! death!!! The divine decree is death; and turning to heaven's great statute book, where the penalty is always stated in explicit language, and in phraseology easy to be comprehended, we find that words are employed to depict the sinner's final fate, which, if used in their literal sense, unmistakably indicate excision, and form the theory of ceaseless duration; and we moreover find them used amidst such environments and safeguards as to preclude the attachment of a figurative sense, and to require the ordinary meaning of

the words employed, instead of allowing the application of a modern theological definition.

We instance samples of the words divinely employed to designate the ultimate fate of the unfaithful and the faithless classes at the day of doom. We begin with the word "death" and read from the Book of God: "The end of those things is death. . . . The wages of sin is death." (Rom. 6: 21-23.) "And sin, when it is finished, bringeth forth death." (Jas. 1: 15.) "Shall save a soul from death." (Jas. 5: 20.) "The second death." (Rev. 20: 15.) Not temporal death; that precedes the judgment, while the penalty-death, be that what it may, is not inflicted until after the judgment arrives. Not a "death in trespasses and sins," for that also precedes the judgment, besides being the criminal state that renders one amenable to the penalty, instead of being the penalty itself. Not theological death, styled "the death that never dies," for Christ, who died for us, to exempt us from the penalty-death, never died that kind of death,—His vicarious death was of a different kind from that, and as literal in nature as the death due the sinner, though the mode of its infliction was not the same as it will be in the sinner's case.

Jesus, not being a sinner Himself, dying not for Himself, but for the sinner, in advance of

the judgment as the sinner's substitute, to exempt the sinner from the penalty due at that epoch, having thus met the demand of the law—death—there was no law against his resurrection, He having paid the debt in full; but the sinner, who refuses or neglects to appropriate the death of Christ, must die for his own sins at the judgment, as really as though Christ had never died; and when the sinner dies for his own sins at the judgment, he can never be raised without reviving an unholy character after the execution of the penalty, and thus inaugurating rebellion again,—an objection that did not stand in the way of Christ's resurrection,—so the sinner must remain dead through a vast eternity.

Christ "died for the ungodly," not to exempt them from ordinary death, which is but a calamity that has been entailed upon the saint and the sinner alike, and which precedes the judgment; but he died to exempt them from the penalty-death, which is due at the judgment,—“the second death,” or second decree of death, which decree, in its execution does not always involve the necessity of dying a second time, for thousands of sinners will experience the infliction of the second decree of death who will not have died previously, being yet alive at the dawning of the day of “the perdition of ungodly men.” Christ also died the death due

the sinner without previously experiencing ordinary death,—thus in keeping with the contract made with the Father, the Lord “laid on him the iniquity of us all” (Isa. 53: 6), and “he poured out his soul unto death”—voluntarily laying down a life equivalent in value to the life of the race, just as one large gold coin is equal in value to thousands of small copper coins.

Jesus said: “I lay down my life . . . no man taketh it from me, but I lay it down of myself.” (John 10: 17, 18.) Hence, Pilate marveled that He was so soon dead. They had killed Him in heart, yet He circumvented them, so that really no man took His life,—He laid it down Himself, to pay the sinner’s debt, not compulsively, but conditionally: but if the conditions are not met, the sinner must die for his own sins at the judgment,—die a death as literal as that which Jesus tendered to meet the divine demand,—the same in kind, though different in mode of infliction.

“Destruction” is another word divinely employed to portray the doom and destiny of the finally impenitent; and we have only to learn in what sense the word is employed in order to comprehend the many statements uttered concerning the future destruction of sinners. We give a few samples: In Matt. 7: 13, Jesus speaks of “the way that leadeth to destruction;” but He cannot

mean destruction in a moral sense, inasmuch as all who walk in that broad way are already destroyed in that sense; besides, that kind of destruction, instead of being the penalty for sin, is rather the condition that calls for a penalty, and also exists before the penalty is due,—this side of the judgment, and not after its arrival. We must not confound the crime that calls for a penalty with the penalty that the crime has called for,—the one precedes the judgment, the other is not due till the judgment. More than all this, moral destruction is not divinely inflicted, but is self-inflicted, for it was said to backsliding Israel: "Thou hast destroyed thyself." (Hos. 13: 9.) But God will inflict destruction upon all who have thus destroyed themselves, for this very criminal act, if not repented of: "All the wicked will God destroy"—not morally, for they are already thus destroyed,—but literally. To destroy them morally would be to put them into a state of sin for being in that state. God states His penalty for sin, not in a way to conceal His meaning, but in a way to reveal it; and to this end He uses human language in its ordinary sense, in the main, and all know the ordinary meaning of the word "destroy," so often used to express the sinner's final fate.

"Punishment" is another word used in the Scripture to indicate the divine penalty, and in

some sense is pronounced "everlasting" (Matt. 25: 46), or "age-lasting," as the best critics render it; but if the process of infliction is meant, it must be remembered that Jesus restricts that to the "end of this age," and the sinner will never see another age after this age expires. Jesus says: "The harvest is the end of the *aion*. . . . As therefore the tares are gathered and burned in the fire; so shall it be in the end of this *aion*. . . . They shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." (Matt. 13: 39-42.) Here the fiery fate of the sinner is chronologically connected with "the end of this world"—"this *aion*," or age; and the sinner's impending fate is never interwoven with any other world or age. But not so with the future of the saints; they have the promise of another world,—"*the aion* to come." If the punishment thus restricted to the end of this age, and called "everlasting," or age-lasting, really means age-lasting in process of infliction, it would end with the close of the age, just as really as the "everlasting gospel" or age-lasting gospel will terminate with the close of the age. No one will claim that "eternal judgment" means an eternal process of judging men,—never getting them fully judged: the process of judging is restricted to the close of the age,

Jesus saying: "The same shall judge him at the last day." (John 12: 47.) So eternal punishment, though eternal or irrevocable in its results, will be restricted to this age in its closing period, for the process of infliction, where Jesus locates the "furnace of fire,"—and we cannot change His location.

"Hell" is another word employed to set forth the final fate of evil doers. But the hell of final punishment is due at the great judgment day, instead of being a fiery realm already existing in some hitherto unknown altitude, latitude and longitude, prior to the judgment, which involves the conclusion that men are being punished before being judged,—thus rendering a future judgment needless! The Greek term, *hadēs*, and its Hebrew equivalent, *sheol*,—from which the term hell is frequently translated,—are words that never signify a realm of consciousness, nor the place where the penalty is to be inflicted, but only the invisible depository of the unconscious dead, which must deliver up its victims before they are even judged; and the punishment due them comes after their judgment, and this judgment comes after the resurrection, for the Revelator says: "And I saw a great white throne, and him that sat upon it. . . . And I saw the dead, small and great, stand before God: . . . and the dead were judged out

of those things which were written in the books, according to their works; . . . and death and hell [*hadēs*] delivered up the dead that were in them, and they were judged every man, according to their works." (Rev. 20: 11-13.) This *hadēs*, here rendered hell, contains only unjudged men; for when delivered up, "they were judged every man,"—not a single man in the whole multitude having been judged previously,—and this very *hadēs* of unjudged men, here rendered "hell," is the only hell the "rich man" was ever in, for "in *hadēs* he lifted up his eyes;" and he can never be judged until *hadēs* shall deliver him up, with its other inmates, for then are all its occupants to be judged, even "every man." And surely the rich man could not enter upon his final punishment before his judgment. Moreover, this *hadēs*-hell is not eternal in duration, but is finally to be engulfed in the lake of fire: "And death and hell [*hadēs*] were cast into the lake of fire." (Rev. 20: 14.) Can this mean that one eternal hell of punishment is to be plunged into another hell of punishment? How many hells of punishment are there for the same sinners? God's Book recognizes but one, that being due after the judgment arrives,—a hell for sinners raised at "the resurrection of damnation," spoken of by Jesus. (John 5: 29.)

II. If the extinction of evil is ever realized, it must be on the line of capitulation, or on the line of extermination. As capitulation is limited, something must be done with the portion who spurn it. The Apostle John affirms: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3: 8.) This can be accomplished only in part by gospel capitulation, for while the devil lives, he will continue to work in propagating evil, through human and satanic agencies. Only extermination by a stroke of divine power, at the end of the gospel armistice, can bring the extermination of evil, by utterly exterminating evil doers, including the devil himself, for Christ has arranged that "through death he might destroy him that had the power of death, that is the devil." (Heb. 2: 14.) The devil, who brought death into the human family, must finally take his own medicine, and die,—leaving not a mourner behind; for all who affiliate with him now, will die with him when the penalty is inflicted at the judgment. The agent to be employed in exterminating evil by the destruction of evil doers is fire, at the close of probationary time, or at the coming of the day of the Lord, in the closing up of the present age. Take a few sample statements of Scripture in confirmation of this statement:

(1) The Apostle Peter says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." (2 Pet. 3: 7-10.) The same apostle had previously expressed the opinion that God will "reserve the unjust unto the day of judgment to be punished." (2 Pet. 2: 9), tantamount to saying that they are not to be punished before that day arrives; and indeed if they were previously punished, they must have been previously judged, and if previously judged, what need of a future judgment? A judgment after the execution of the penalty would be too bungling an arrangement to charge upon Deity. This coming judgment will not only bring "the perdition of ungodly men," but is coupled with fire, and the same fire which Jesus calls "everlasting fire" (Matt. 25: 41), or "age-lasting fire," being inflicted upon the sinner after "the Son of man shall come in his glory" to separate saints from sinners. Jude speaks of the Sodomites, at the close of their age, as "suffering the vengeance of eternal fire," in which experience he says they are "set forth for an example," (Jude 7) or, as Peter says, con-

cerning the same fire: "And turning the city of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Pet. 2: 6); and Jesus also speaks of the same fire in these words: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17: 29, 30.) Jude says this was "eternal fire,"—"eternal" in consideration of the eternal source from which it emanated, or eternal in its results, or eternal in the sense of lasting to the end of the age of the Sodomites. And Jesus says that it "destroyed them all;" while Peter affirms that it is an "ensample" or pattern of future punishment,—a specimen of what "eternal fire" has done in the past, and will do in the future: and this sample is reliable.

(2) Jesus says of the sinner: "The word that I have spoken, the same shall judge him in the last day." (John 12: 48.) The sinner's final fate cannot precede his judgment; hence, is due in "the last day." And Jesus pronounces it a fiery fate, akin to that of Sodomites, in the text just cited, saying, "Even thus shall it be in the day when the Son of man is revealed;" that is, as "eternal fire" came upon the Sodomites in the

close of their age, so eternal fire will come upon a sinful world in the close of this age, producing an eternal extermination of all evil.

(3) The prophet Malachi pictures out the approaching scene of retribution in these words: "For, behold, the day cometh, that shall burn as an oven (the same word is also translated furnace); and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4: 1); agreeing with the statement of John the Baptist: "He will burn up the chaff with unquenchable fire," or inextinguishable fire. (Matt. 3: 12.) Here we have a clear prediction of the utter extinction of evil, by making a full riddance of evil doers in connection with a coming day of fire—a fire that will consume, as really as that sent on Sodom, and not preserve its victims.

(4) Jesus locates this fire chronologically "in the end of this," *aion* or age, and calls it a "furnace of fire." (Matt. 13: 40-42.) And the wicked are threatened with fire in no age subsequent to the present age, for all evil will end with the close of the age which brings the human "harvest." And "the harvest is the end of the world."

(5) The revelator speaks of the same fire, due when the King of kings shall come, calling it a

"lake of fire" (Rev. 19: 15-19); and subsequently, just before introducing the new earth, he says: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20: 15.) And there he locates the "second death"—the final penalty. God's offered mercy having been refused or neglected by sinners, and being therefore unfit for "the world to come," Jehovah will make this wise disposal of His foes by a fate culminating in death after the arrival of the judgment.

It is sometimes insisted that this view is incompatible with the scriptural doctrine of degrees in punishment; but we insist that this objection militates with equal force against the current theory of endless torment, or else is void of force; for degrees in future punishment must be graded either by its length of duration, or by its intensity. In the current theory it cannot be graded by duration, since all are made to suffer the same length of time; consequently it must necessarily be graded by intensity, if graded at all; and if God can eternally grade degrees in punishment on the principle of intensity, He certainly can so grade them for a shorter time, and allow the punishment to culminate in death. Thus this objection furnishes its own solution.

But it is again objected that the sinner's fate

must consist of death only, if including death at all; or else consist of torment only, if including torment at all. The fallacy of this claim will appear on a moment's reflection. As consistently might we say that the reward of the righteous must consist of eternal life only, if including that life at all,—a shocking conclusion to arrive at, thus cheating the saints out of the kingdom of felicity and the crown of glory. There are degrees in future reward, graded not by the length of life, but by some of its tributary appendages,—and divine supervision will adjust this matter with infallible precision and unerring accuracy, even “according to the deeds done in the body.”

Jesus, in His mission to earth, never came for the rescue of imperishable souls, or souls already possessed of “everlasting life,” but rather to reach and elevate a perishable race, now void of everlasting life. Jesus said: “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3: 16.) So unless men believe in Christ, they must “perish” when the penalty is inflicted, instead of being preserved in perpetual agony in an endless hell; and unless they “believe” they cannot “have everlasting life;” and how can they live eternally in hell without it? Christ “died for the ungodly” to exempt

them from penal death; but Christ's literal death cannot exempt deathless souls from literal death, for such souls could not die such a death anyway; and so a literal death could not exempt them from death of a literal nature; and Christ never died any other kind of death for any class of beings, to exempt them from any other kind of death. He died, not to exempt sinners from Adamic death, but rather from penal death, due at the judgment—a death just as literal as the death He experienced for their exemption therefrom.

The death-penalty due the sinner, if he spurns Christ, is due at "the resurrection of damnation" (John 5: 29), when coming from the *Hadēan* prison to be judged, "the whole body" of the sinner "shall go into *gehenna* fire" (Matt. 5: 22, 29),—a transaction not realized at the epoch of death, when the body is consigned to *hadēs*, void of fire; so "the resurrection of damnation" releases the body from *hadēs* preparatory to its consignment to *gehenna*, the future hell of punishment, where the "second death" will end rebellion against God; beyond which scene will loom up a sinless and deathless world, peopled with resurrected, immortalized and glorified saints, all evil having been extinguished forever, including the obliteration of its very fountain. Then we shall see and hear in reality, what the Revelator beheld

only in vision, saying: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5: 13.)

This carries us beyond the chronology of the hell taught in the Bible, to a time when evil is forever extinct, only the good being left; and then the redeemed world will joyfully resound the praise of Jehovah evermore, not a sinner being left alive to interrupt the sacred harmony by his plaintive wails or horrid blasphemies. Only praise will be heard when only saints shall be left alive.



Yours in Service
E. S. Mansfield.

ESSAY VI.

RESTITUTION—PARADISE.

BY MRS. ELVIRA S. MANSFIELD, CHICAGO, ILL.

A form or system of religion to be consistent, must be in harmony with itself. That is, each distinct portion of truth must blend with every other portion. The Bible is the book of books; and when relieved of the mistakes and blemishes from which it has suffered at the hands of erring men, it is radiant with light, abundant in variety and rich in harmony; and the nearer we approach to a correct rule of Bible interpretation the nearer we shall come to a unity of faith, and fewer missing links will appear in the golden chain of truth.

The able papers which have preceded my own, and which I am pleased to indorse, so fully cover the entire ground of our distinctive faith, that I need not traverse the broad fields, or trace in consecutive order the events that span the centuries of the past; but the rather, seek the more restful fields of Paradise restored.

Restitution and restoration presuppose a previous loss; or that something has passed from our reach and control which is to be brought back, or restored to us again. Therefore, we proceed to consider from a Bible standpoint that portion of truth which pertains to our planet and our race.

In Genesis, the first book of the Bible, is recorded the only history of man before the flood known to us. It is there stated: "In the beginning God created the heavens and the earth." (Gen. 1: 1.) This simple statement is quickly followed by the record of the creation of man. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" [or creature.] (Gen. 2: 7.) After we have reveled in the fields of philosophy, and tarried long in the school of science, and reached to the heights of astronomy, and waded to the depths of geology, only to find every conclusion shrouded in uncertainty, we come back in grateful relief, and take up by faith this sublimely simple record, as the most reasonable solution to the great problem of primal existence. "So God created man in his own image, in the image of God created he him; male and female created he them." "And the Lord God planted a garden eastward in Eden; and there he put the man (and woman) whom he

had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." (Gen. 2: 8, 9.)

Thus their home was Eden's fairest bowers, and their joint dominion nature's broad realm of beauty and grandeur, teeming with fruits, flowers, trees, and all forms of organic life. This was man's original Paradise, before sin had marred it. Indeed, the Septuagint or Greek translators of the Old Testament use the word Paradise when speaking of the garden of Eden. The original meaning of the term, whether of Hebrew, Chaldee or Persian derivation, signifies, "A place inclosed for pleasure or delight; as a park or garden with trees." The same word is used when speaking of the gardens of King Solomon: "I made me gardens and orchards, and I planted trees in them of all kinds of fruit." (Eccl. 2: 5.)

This was God's ideal home for man; and man, his ideal being to possess it. Hear Israel's king chanting: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." (Psa. 115: 16.) Listen to the prophet Isaiah: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he

created it not in vain, he formed it to be inhabited." (Isa. 45 : 18.)

God does not experiment; He has a plan and purpose in all His work; and He will not be foiled or thwarted because of the unfortunate use Adam and Eve made of their God-given power of choice; but will yet accomplish His primeval purpose with regard to this world, and a race of loyal beings shall abide forever upon the planet created for them. Nor will the bestowal of immortality and eternal life even be delayed on account of it. He who created, and placed them upon probation, hath appointed the time, and set the bounds for judgment and reward and probation's close; and when that point of time is reached, somebody will be made immortal, and placed in a clean universe. It is not a question of ability, but of purpose—not whether God might not have done better for man, but has He provided a way whereby He will reinstate the obedient, and preserve intact, such a state for man, and such a condition for the earth as He intended from the beginning?

Let us leave the pleasant picture of fair Eden, and take up the great mirror of truth, and study the pictures of our future Eden reflected therein by the inspired artists.

The first book of the Bible opens with Paradise, the tree of life, and a perfect world. The last

book closes with Paradise, the tree of life, and the new earth.

If we are correct in our line of reasoning, all of the intervening links will be in harmony with the first and last. The Paradise that was, is yet again to be, and will constitute the final heritage of the redeemed. It will be the inheritance promised to Abraham and to his seed, which the apostle defines to be the "world;" and the seed mentioned to be Christ, and declares that to be Christ's is to be "Abraham's seed, and heirs according to the promise." (Gal. 3: 29.)

It is in keeping with the doctrine of the kingdom, as seen by the prophet Daniel, which was a territorial kingdom, and not an etherial one; to be located under the whole heavens, and not above it—to be given to the saints of the most high God, and not to any one nation or tribe. They are to possess it forever and ever, and not merely for a thousand years. It is to begin when all worldly kingdoms end, and will never be left to other people, like the temporary kingdoms which have preceded it. "It shall stand forever." (Dan. 2: 44.)

It is the kingdom to which saints will be welcomed, as an inheritance "prepared for them from the foundation of the world." It is that referred to repeatedly in Psalm 37, in connection with earth

and land, and of which it is said, "When the wicked are cut off thou shalt see it." It is the kingdom of which the apostle spoke to Timothy: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word." (2 Tim. 4: 1.) It is the kingdom promised to them that love him, who are rich in faith and heirs of it. (Jas. 2: 5.) An heir is one who has a title to that which he does not now possess, but which is his in prospect.

All that we gather from the inspired writers confirm us in the belief that the terms, "kingdom of God," "kingdom of his dear Son," "my Father's kingdom," "inheritance of the saints," "the purchased possession," "the land promised to Abraham," "the heavenly country," "the new heavens and the new earth," "the first dominion," "the better country," "the incorruptible inheritance," "the world to come," all mean one and the same thing. There are other forms of expression which are inseparably linked with these, as: "Paradise," "many mansions," "my Father's house," "house from heaven," "a city that hath foundations," "the holy city," "the new Jerusalem," "the house of the Lord."

With such a list, so inclusive, why need we manufacture words to express the future abode of

the redeemed? All of these various forms of expression are but the harmonious echoes resounding from that wonderful beatitude, which rang from Judea's mount: "Blessed are the meek: for they shall inherit the earth."

Paradise is a term used only three times in the authorized version of the New Testament. It is first found in Luke 23: 43. Side by side, a repentant thief and sinless Christ hang in the agonies of death. Thieves follow where crowds assemble. This man had evidently heard the gospel of the kingdom, from Him who confessed that He was born to be King, and that "for this cause he came into the world." Observe his appeal: "Lord, remember me." The very term Lord means ruler, and was a recognition of royalty. "Remember me when thou comest into thy kingdom."

What words of faith are these! What knowledge they betray! What will He say, the blessed Christ, to that poor man with pleading look, and sad, repentant face? Hear him again: "When thou comest—remember me." Will the Saviour give him assurance? Look; He is going to speak. He turns His languid eyes, which still look love and pity. His lips are moving: "Verily I say unto thee, to-day shalt thou be with me in Paradise." Is the answer in keeping with the re-

quest? Does He mean to say that when He comes in His kingdom, Paradise will be a part of it, and that the terms kingdom and Paradise are synonymous? So we believe.

Observe again the request, "Remember me when thou comest." The word here rendered verily is amen in the original; hence the answer would read: Even so; it shall be granted you. I say unto thee to-day (that is, I pledge you my word to-day), thou shalt be with me in Paradise, or in my kingdom when I come.

The second use of the term is by the Apostle Paul, in 2 Cor. 12: 4, concerning a man whom he says was caught up into Paradise. But what is his theme? It is that of boasting, or glorying. The previous chapter, and also the one containing this strange statement is full of it. He had been pressed to it because of the foolish boasting of others, until he declared in his dignity, that if there was any virtue in it, he had more occasion to glory than they all.

I will assume that he is relating his own experience. Let us read it in that light. He begins: "Is it necessary to boast? It is not profitable indeed, but I will come even to visions and revelations of the Lord." (*Emphatic Diaglott.*) Not realities, but visions of real things to be. You see he is still boasting.

He continues: "I knew a man in Christ Jesus above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful (possible, margin) for a man to utter." His argument is that it must have been from God, for no man could have spoken such words of knowledge. What does he mean? Are we to understand that there are a succession of heavens towering one above the other, until one might ascend into the seventh? There is no other text to substantiate it.

Wakefield says: "He was carried away, and saw in vision the Paradise of God."

The text has a parallel in Rev. 21: 10, where the same word is used: "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." The *Emphatic Diaglott* renders it: "Suddenly conveyed away into Paradise." Another renders it: "Caught forward to Paradise."

Paul is giving his own experience (whether at the time of his conversion or later) is evident from

verse 7: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." (2 Cor. 12: 7.) Verse 11: "I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing."

The other apostles all saw the Lord face to face, and received their instruction and commission directly from Him. To be an apostle was to know and see the Lord. Paul was not converted until after the ascension of Christ. He must receive his instruction in some other way. I accept this fact as a reason why he was thus favored with these special revelations.

We now ask in all candor, what significance can we attach to the term Paradise in this connection? Simply this: that the apostle was carried forward in vision to Paradise, the future world, in the same manner that John the Revelator was, when he saw the judgment scenes and the new earth in all its glory. Paul saw the same in vision, and hence his sermons and epistles are full of it. No man uninspired could ever have written such words concerning them as he afterwards penned.

As to the expression, "whether in the body, or out of the body" it amounts to nothing in this

connection either way. If he did not know whether it was a bodily exercise, or a mental one, who else is wise enough to tell? I am content to leave it where he did, "God knoweth."

But what of the third heaven? I don't know. I only know that Peter says, in treating upon the coming of Christ: "That by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished (heaven and earth number one). But the heavens and the earth, which are now, . . . are reserved unto fire against the day of judgment and perdition of ungodly men (heaven and earth number two). Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," or wherein the righteous shall dwell (heaven and earth number three).

When you get there it will be the third; and it will be Paradise in the fullest sense of the word; of which Dr. Adam Clarke said: "The present earth, though destined to be burned up, will not be destroyed, but renewed and refined and purged from all moral and material imperfections, and made the endless abode of the righteous."

Jerome, one of the early Christian writers of the fourth century, says: "God will make new heav-

ens and new earth; not other heavens and another earth, but the former ones changed into better."

Gregory says: "Others are not to be created, but these same renewed; they will pass as to their present figure or appearance, but as to their substance they will remain forever."

We now come directly to the testimony given by the seer of Patmos. His letter purports to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." It brings a salutation of grace and peace "from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth." The message contained, opens with the proclamation: "Behold, he cometh with clouds," and closes with the response, "Even so, come, Lord Jesus."

In chapter 2: 7 we read: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." We found such a tree in Eden of old; but after man had become a sinner, and the sentence of death was upon him, it was not best that he should have access to that tree, and live forever a sinner. The record says: "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever" (a sinner against his Creator). "He [God] drove out the man; and he placed at the east of

the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the tree of life;" not to destroy it, or to forever bar the door of return, but to preserve it. The Scriptures are silent as to what became of it. It is not named again until we come to the last book of the Bible. Was the tree of life a literal tree in Eden? Why not? The earth was literal; the beasts, birds, flowers, fruits and trees were literal; and since it is named among them, I accept it as such.

You will notice that this tree is held out as an incentive to obedience, "To him that overcometh will I give to eat of the tree of life." Where is it to be enjoyed? The text locates it "in the Paradise of God?"

If we consult Rev. 20: 11-15, we shall find that John was carried forward in vision until he sees the resurrection of the dead, small and great, the general judgment, and the disposal of those whose names are not found written in the book of life. He sees the rolling of the heavens together as a scroll, while bursting elements of atmospheric force shake heaven and earth; and sweeping flames devour. Marvel not at this strange picture; for ringing down the centuries come these prophetic words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the ele-

ments shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3: 10.)

The Revelator continues: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me: Write: for these words are true and faithful." Amid the changing scenes which meet his wondering eyes at every turn, he grasps his pen and writes: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." (Rev. 21: 1-7.)

Again: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Here this rare tree is again mentioned as a conditional blessing promised to those who do His commandments. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." What words sublime!

Is this the Father's house of many mansions, of which the Saviour said: "Were it not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also?" (John 14: 2, 3.) Is it not David's house of which he said: "I will dwell in the house of the Lord for ever?" Is it not that of which Paul wrote: "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan,

earnestly desiring to be clothed upon with our house which is from heaven." Mark the expression, "From heaven," eternal in its nature, and now in the heavens, but is to descend from heaven.

Many mansions make a city. Abraham "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11: 10.) It is said of those who shall be blessed with faithful Abraham, "God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. 11: 16.) The faithful of all generations find utterance in the apostle's words: "For here have we no continuing city, but we seek one to come." (Heb. 13: 14.)

This is doubtless the same city described by the Revelator, as we have already noticed, wherein was the throne of God and the Lamb, the river of life, and the tree of life growing on either side of the river. Thus in locating the tree of life, we locate Paradise; for he has told us that the tree of life is to be in the midst of it. He associates both with the holy city, the new Jerusalem, which he saw in vision coming down from God out of heaven. A fitting city indeed, built without the aid of human hands, to constitute the capital and grand metropolis of the renewed and glorified earth. But, what will it avail, though the curse be lifted and earth be restored to its pristine beauty and perfection,

as the "better country" and the "heavenly land," of which that ancient Canaan was but a type or shadow, and the mount of transfiguration only a miniature picture, if, indeed, man has evolved into such a state as no longer to need material things?

Happily for me others have spanned the dreary chasm, which stretches between Paradise lost and Paradise restored. They have thrown on to the Word of God heaven's great search-light, and lo! it brings the Son of God from heaven to undertake the rescue of fallen man and his lost home.

Over the silent cities of the dead, inscribed on the banner of hope, these words are gleaming in the light: "Because I live, ye shall live also." They have lighted up the rock-hewn tomb, where lay the world's Redeemer as low in death as those for whom He died; and death was vanquished, and the keys of all graves borne in triumph away. Again, they have turned it on the pale nations of the dead, and the sleeping millions awake: and from the throne a voice proclaims: "Gather my saints together, those that have made a covenant with me by sacrifice." At the trumpet call, they rise to meet their coming Lord, and housed in chambers safe, securely rest, while judgment fires sweep the earth till all the shades of sin are gone, and evil is extinct. He who cometh out of His place to punish the inhabitants of the earth pro-

claims again: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If this kingdom, to which the blessed of the Father are welcomed, was prepared from the foundation of the world, is it not "the first dominion," that was forfeited by Adam, and which Christ redeemed, and which has been given to Him? Are not those welcomed to it the same referred to in Rom. 8: 14-18, who, having received the Spirit of adoption, are reckoned as the children of God, and joint-heirs [equal heirs] with Christ?

Let us turn on the light once more, that we may catch a glimpse of the glory of the Lord, as revealed to the prophet Isaiah: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." (Isa. 35: 1, 2.)

And again: "But as truly as I live, all the earth shall be filled with the glory of the Lord." (Num. 14: 21.) "And the glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40: 5.) Is this the answer to the Saviour's prayer: "Father, I will that they also whom thou

hast given me, be with me where I am; that they may behold my glory?"

The psalmist David, amid the sorrows and perplexities of earth said: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." (Psa. 27: 13.) Faith crossed the desert sea, which lay between his kingdom and that of Christ, and he foresaw the Lord always before him. "Therefore my flesh shall rest in hope. Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psa. 16: 8-11.) "I shall be satisfied, when I awake, with thy likeness." (Psa. 17: 15.

The harmony visible in all of the papers of the day, regarding the order of certain events named in the Bible, cannot fail to elicit notice.

First, that Christ will come literally and personally at the close of the gospel dispensation.

Second, that His coming will precede the resurrection of the dead.

Third, that the resurrection will precede the general judgment day which "God hath appointed."

Fourth, that the judgment must precede rewards and punishment.

Fifth, that when evil-doers are cut off, and evil angels are destroyed, the earth will be restored to

a state of original perfection, as the future Eden of the redeemed, and be filled with the glory of God.

It may be asked,—In what capacity will the righteous enter upon their future and final state? I answer,—In the same capacity shown by the Captain of their salvation. He died the death in kind, from which He redeems the race; and arose from the same death, leaving an empty tomb as evidence. God honored this sample or “first fruits of them that slept” and glorified it; and He will accept of the general harvest, when the tares are culled out, and only the wheat remains. He will then “change our vile body, that it may be fashioned like unto his glorious body.” (Phil. 3: 21.) This does not signify the putting away of the natural body, but the linking together of the natural and the spiritual—not a separation. It is a combining of the mortal with the immortal, and of the corruptible with the incorruptible.

The apostle tells us that the natural body is first,—it becomes spiritual (not spirit) by taking on that which it does not now possess. The mortal body becomes immortal by taking on something; not by running away from mortality. The corruptible takes on incorruptibility, and the earthly takes on the heavenly; so man in his entirety when changed, is an immortal soul. In the ca-

capacity of a tangible being, he is destined to a place in a tangible world, where his Creator placed him at the beginning, and in no other way can his identity be restored and the restitution be complete.

In what will his identity consist? The power by which man identifies himself now, is the ability to associate with memory the events and circumstances of his past life. He does not have to look in the glass, or ask his friends if he is the same man that he was yesterday or last year; for he has his own individual experience. This he must retain to a certain extent, or else be lost to himself. Though his face should turn black, and his hair white, and he become blind and lame, and his friends be unable to recognize him, he is still himself and makes his friends know him, by his knowledge of the past, and his former associations with them. Restore again to man his own body, brain and form, and place him within reach of the tree of life, under the requisite conditions to retain an undying nature forever, with the vast creation to explore and in which to expand and improve, and say not "it is gross materiality" or a dream of impossibility.

Tell me not that He who created cannot reproduce that which once has been. Has God less power than finite man? Men have invented machines which are capable of recording and retain-

ing not only words, but voice, tone and sound, so exactly that, as you place the tube to your ear, you hear not only words, but tune and voice, and thus you recognize even the manner of your friend. He who formed the brain of man has surely not done less.

Our present capacity to retain is evidence of increased future powers. When God shall bring again the dead, as He has brought our Lord and Saviour, and touch anew the human brain, we shall again take up the thread of thought as when we wake at morn from sweet, refreshing, dreamless sleep, and know and be ourselves. We shall then be able to say, as emphatically as did our risen Lord, "I am he that liveth, and was dead; and, behold, I am alive for evermore."

A hope which gives me back my identity and places me upon the planet for which I was created, the one where I was born, and have had my probation, the one to which the Redeemer of the world came, and for which He gave all that He had to redeem it and the race upon it; the one where His dearest treasure lies buried; the one from which He ascended promising to return; this hope is adapted to my needs as a dying mortal.

When the finger of inspiration touched the brain of the Psalmist, and he caught a view of Him

whose dominion shall be from sea to sea, and from the river unto the ends of the earth, as the great anti-typical kingdom and throne of David, trans-fixed he cried, "Blessed be his glorious name for ever: and let the whole earth be filled with his glory; amen and amen. The prayers of David the son of Jesse are ended."

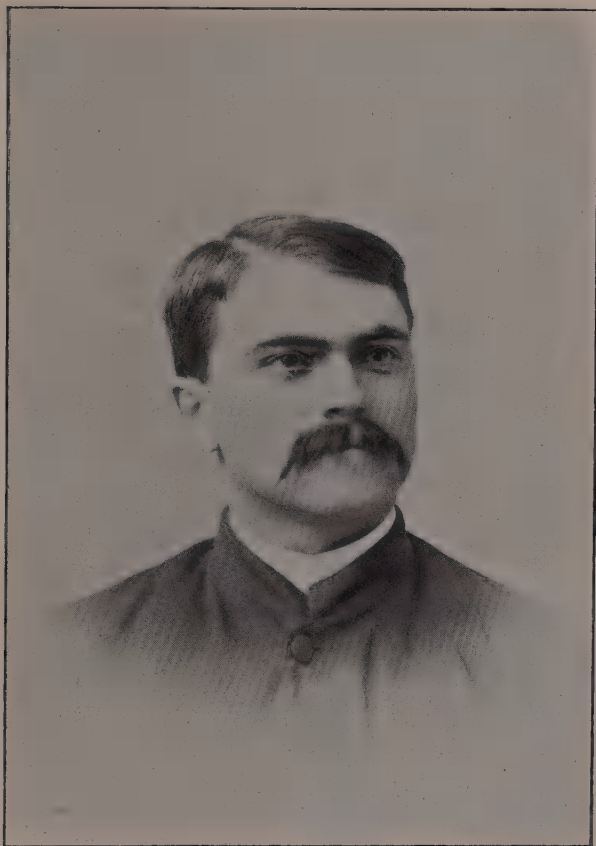
There is another prayer, known to all nations and uttered in all languages, one that has long been respected. It is this: "Thy kingdom come. Thy will be done in earth, as it is in heaven." When this prayer is answered, David's vision will be realized, and the will of God will be done in earth, as it is now done in heaven; and the faithful of all ages shall say, the prayers of the waiting church of Christ are ended; and let all the people say, Amen and amen.

ESSAY VII.

PROXIMITY.

BY REV. A. J. WHEELER, CONCORD, N. H.

There is no question associated with an event of greater importance than its proximity. Ways and means may enter into the general discussion of a subject, but when it shall occur is the question of every heart. The event toward which our thought is now called is therefore one of great importance. It is not a national or even hemispherical question, for all nations will be affected by it. Therefore let us pause with believing hearts and inquire as did the disciples of our Lord: "What shall be the sign of thy coming, and the end of the world?" The faithless disciples may say that it matters not; but can the approach of an event so pregnant with eternal destinies advance and we not inquire, when shall it reach us? As a church, we have a right to know, for the relation of a bride to the bridegroom presupposes that she does know the time of her marriage, or its proximity, at least.



Yours in X.
A. J. Wheeler

As believers in divine revelation we can know, for the Scriptures are aflame with the light of truth which reveals our relation to the end. The early flashes of divine promise were foregleams of this great day. The prophecies are filled with predictions of its approach, most of which have been handed down from prophetic to historic truth, until the church knows her place in the long march of time,—and awaits her consummation.

God's servants of old looked down through the ages with inspiration's prophetscope (so to speak) and saw the end; and by symbol and sign have indicated to us the complexion of the closing days of this age. That the march of the centuries has been along the predicted course, all Bible students agree. But with the birth of the gospel came a revival of this great truth, and so plainly did our Lord teach it, that the disciples ventured the question, "When shall it be?" The Lord did not turn them aside with an evasive reply, nor did He even complicate His answer with a symbol or parable. But the direct reply lifted every veil of uncertainty from the mind and left the church standing amid the unquestionable evidence of the approach of the second advent.

In Matt. 24: 29 the Lord made reply to the question by these words: "Immediately after the tribulation of those days shall the sun be dark-

ened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The location of the tribulation is well known to history. The long dark period that marks the fulfillment of this adventual prediction did not close its cruel work until late in the calendar of the last century. Its terrible work stands alone amid all the horrors of the solemn years of the past. Millions died at the hand of persecution, and millions more were struck with terror. The bloody scene was closed during the latter part of the last century, and within a decade the great succession of physical premonitions began to do their work. Immediately after those days shall the sun be darkened. This event, which so startled the whole English speaking world, occurred on the 19th of May, 1780. The mysterious darkness came on the world without warning, continued through the day and extended into the following night, the moon refusing her light as if in sympathy with the sun. The obscuration of that noted day had never been equalled by any previous solar change. History tells us that the shadows were cast over an area of 320,000 square miles, and was witnessed with trembling and awe by a population embracing some 700,000 souls. Its mysteriousness clothed it with awe and solemnity, and it was conceded

generally to be a fulfillment of this Scripture. Its cause was unknown, and no attempt has yet been made to account for it. Noah Webster, LL.D., in the *New Haven Herald*, (1843) said: "I stood and viewed the phenomenon; no satisfactory cause has been assigned." This event was but the opening of a great series that was to precede and betoken the end.

Having now observed the sun and the moon signalling the world of approaching judgment, the next in order of divine prediction was "the stars shall fall from heaven." The fulfillment of this Scripture occurred on Nov. 13, 1833, when we are told (for history not only records, but the scene was witnessed by thousands who are still living) that "the stars broke from their invisible fastenings, and burst down over all our own continent. The sight burned itself into human memory, and the lapsing years cannot efface it. The stars fell singly and in groups and clusters, darting, streaming, flashing on the midnight sky." The heavens have done their work. These signs have had complete fulfillment.

We now turn to Luke 21, which is the same account of our Lord's reply to this query, and we read in the 25th verse, that following this series we should find "upon the earth distress of nations, with perplexity; men's hearts failing them for

fear, and for looking after those things which are coming on the earth." We cannot be too deeply impressed with the significance of these words. The white flag of peace which floats over the nations of earth to-day, waves with breezes of war in the air, and dark and portentous clouds hang heavily on the horizon of the political world. The position is not only a distressed one, but there are complications associated with the diplomacy of nations to-day, which cannot be better described than by the words of our Lord, "with perplexity."

The world has long viewed the Eastern situation with suspicion, and it would be no surprise to have the news flash over our cables any moment: "The Eastern nations are in arms! War has been declared! Revolution is rampant!" But do not think that while the East is perplexed, that we are in no danger. Our republic to-day quivers under a situation most perplexing. I refer to the monetary questions of this hour. Many theories may be, and are, advanced, but serious objections confront them all. These times are the echoes of Holy Writ; they speak to us with the voice of heaven. As a result we read: "Men's hearts failing them for fear." A more true word picture could not be painted of the present situation. A general feeling of fear has come upon the world. Confidence has given place to distrust.

The commercial world quivers beneath this fear-haunting spirit, and we read the daily press only to note the fluctuations of values by which men measure men. There has been no cause discovered for our recent panic, except that of fearfulness which was born in a day, and grew until every part of our nation felt the depression; every commercial enterprise suffered because of it, and manufacturers said: "We have no heart to do anything."

This is the echo of Christ's teaching. The world is suffering from heart failure. The difficulty is becoming chronic, and we may observe the various stages and repeated attacks, only to see our national prosperity weaken before our eyes. We have not to wait for new developments to say truthfully: "The word of the Lord is this day fulfilled before our eyes, and we do see it." It was in the midst of these conditions that Jesus declared: "Then shall they see the Son of man coming in a cloud with power and great glory."

These days so eventful to human interests are none the less so to the church; they bring to us, as one succeeds another, the tidings of approaching consummation. The history of the world, which is placed at our feet daily by the public press, proves to be only the unfolding of a divine prophecy that was uttered centuries ago. We are

not left to these general statements of the Scriptures only to discover our proximity to the end of the age. Other testimony of a definite and special relation to our time has been given. Your attention is directed to the further reply of our Lord in Matt. 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Among the evidences of our proximity, there are none more unanswerable and convincing than the world-wide proclamation of the gospel of Jesus Christ. The remarkable birth and growth of missionary effort during this century is one of the most significant tokens of the approaching end of this age. The outer circumference of this prediction is nearly reached. "This century opened with almost every heathen country in gross darkness concerning the gospel; it is about to close with every nation holding up luminous points of evangelized domain to witness for God."

But there is a parallel testimony to notice along with this brightest of all pictures in the Christian album. Need I remind you that the signs of the approaching end of this age are both bright and dark. The brighter the light, the deeper the shadow. "The world-wide evangelization which our generation is witnessing,—the translation of the Scriptures into innumerable tongues; the un-

paralleled study of the Bible through Sunday School and lay instruction; the revivalism promoted by such bands of earnest workers of every grade and order—these facts indicate that a light is falling upon our lost humanity, such as never was before. But the shadows are “the blackness of darkness” itself. Avarice within the church, threatening to throttle the gospel just when the promise is greatest for its triumph; anarchy without, menacing all order and stability with its angry growl; the ruin which Christian nations are sowing, in the path of the missionary’s blessing, by their opium and strong drink; the ingenious vice and elaborate debauchery which our higher civilization is begetting; the restrained anger of the nations, who await only the slightest provocation to fly at each other’s throats with their terrific armaments,—this outlook is so dismal as to be utterly appalling were we not confident that even “the shadows point to the dawn.” “Evil men and seducers shall wax worse and worse, deceiving, and being deceived.” Present history is an emphatic record of the fulfillment of this prophecy. We are thus living between the two elements, “the darkness of abounding depravity” on one side, and “the brightness of saintly consecration” on the other, both of them echoing the apostolic injunction: “Time is short.”

This century has witnessed the fulfillment of many "signs." Our past history has been uncovering the prophetic mysteries, and witnessing such tokens of the termination of the age, that we find in our hearts a deepening interest to search for a further sign of the coming dawn. We need not pause here. The field of divine revelation furnishes us with an abundance of proof. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed," declared the inspired Peter. The purpose of prophecy did not lose all its force in the announcement of the birth of our Saviour, but it sweeps onward in its shining purposes unto the end of the world, culminating in a volume of historic fulfillment focalized into these present moments. Even "rapid transit" was first discovered by a prophet, and the latest triumph of mechanical genius in the electric systems of our larger cities was pointed out by inspiration as not only a token of the end, but an agency for its accomplishment. They shall run like the lightnings, they shall jostle together in the streets in the day of his preparation.

Time will not permit us to trace down the great trunk lines of prophecy which find their terminal point in these days of the present century. But the Old Testament and the Apocalypse is radiant with the prophetic utterances that have been and

are being fulfilled in these days. Their fulfillment shines through all the pages of history like "the face of God through pillars of fire." Long lines of consecutive events are culminating in these hours. Vivid descriptions of our times, and the scenes which were to precede His advent, "constitute the burden and grandeur of the Bible."

As for the chronological signs, we believe that these are given to enable us to approximate, not to calculate the time of the end. Those computations by which some have presumed to determine the day and the hour of the Lord's return, have brought great discredit upon this important subject. God has given us these chronological dates that we might measure the times and seasons of His judgments. Let us use them for the holy purpose, and remember that it is only by the lamp of a prophet that we can read aright a prophet's calendar.

The church has witnessed the fulfillment of most of the prophetic utterances of the Holy Scriptures. She will soon see the end; and the resultant glory will be hers. The beginning of the unfolding of these great truths was long ago. History has marched down the centuries to record their fulfillment; the end is now very near. This century has witnessed the greatest grouping of signs and wonders foretold, of which record has

been made. We can but stand on the verge of this dying century and question with deepest emotions, what may we not witness before its end? The mysteries of Old Testament prophecies have been unlocked. The curtain has been lifted, and we are in full view of the last signals of the end. The outlines are drawn, and the details of the picture are rapidly being filled up. The condition of human society fills the mould of apostolic teaching.

Listen to the parting words of Paul to Timothy in 2 Tim. 3: 1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." A more perfect view of the present social order or disorder cannot be more forcibly expressed in words. The inspired penman, with one sweep of his masterly vision, saw these times—then long in the future—now with us. Can we be unbelieving with these voices all speaking to us of the end?

We have left us yet a more convincing thought to consider. While from every possible source

there comes to us, multiplying with each new born day, fresh evidences in addition to the great accumulations of past centuries, there are many blind to every ray of light, deaf to all the mutterings of judgment, and unbelieving amid the united testimony of prophet and seer, Christ and apostle. Yet this fact of itself is another evidence of our proximity to the end, for Paul declared that when they say, "Peace and safety, then sudden destruction cometh . . . and they shall not escape." And Peter, in his letter to the church, wrote of those who were saying: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And concerning this class he declares they are scoffers, who "shall come in the last days . . . walking after their own lusts." Are not these expressions of Scripture, the very sentiments of our time, often expressed by those from whom we least expect them?

We cannot close this question of proximity without looking into that last but most sublime book of all the Bible—Revelation. Its chapters are burdened with the message of His advent, and the signs that shall precede it. It came under special inspiration. It brings special truth. The messages to the Churches, the opening of seals, the pouring out of vials, the mutterings of judg-

ments, all join in that one great chorus of holy authorship: "Behold, he cometh." There is nothing mystifying about the symbolism of this book; it only illustrates the truths it teaches with great brilliancy, and enables us to understand heavenly things, as otherwise we could not. It adds solemnity to the message it bears, and closes with the grandest picture of the program of redemption to be found in literature; sublime beyond human conception and full of heavenly beauty; a full geographical outline laid at our feet. This book, always interesting, is more so at this present moment. The closing history of the universe is stated in these pages. Every eye should be turned upon them, and every ear listening to their fulfillment, as the record comes rolling up to us from the daily occurrences of earth. With all the voices of Scripture speaking to us, we must conclude that we are on the very borders of the long-expected day of restitution. The great drama, which has been enacted for centuries, will drop the curtain upon its last act. History will take its last step before a universal halt. The fullness of time will have come. Unless every sign fail and all prophecy come to naught, the proximity is now almost at our doors. The evidence is too plain to admit of any doubt. It must be that we are to enter very soon upon a new era; it is even time now in

obedience to the command of Christ, and by His authority, to lift up our heads and rejoice, "for our redemption draweth nigh." A new festal glory will soon lighten every land, and upon this earth of ours, weary with weeping, oppressed with the sufferings of her children, there will be kindled a warmth that will glow and increase until the household fires of time mingle and expand into the sunshine of everlasting ages.

As I review these signs "it seems to me certain that the dry bones buried in the graves of the earth are beginning to feel the breath of returning life, and at no very distant period, we shall witness an exodus more majestic than that from Egypt or from Babylon, when the old man, weary with the burden of life, and the young man, full of the buoyancy of youth, and the poor man faint with his many labors shall all come to one stream of life; when the shadows of the heavenly Jerusalem shall fall upon us in a lovelier sunshine than ever clad the loftiest summit of earth." With God's Bible in one hand and man's history in the other, we cannot mistake the hour. The proximate indications are of the ending. Earth is accomplishing her dispensational work. The signs are so plain that we must conclude that the deepening twilight of this dispensation has now begun; a twilight, however, that will so soon melt into the

morning twilight of an eternal day, that scarcely a night will be felt between.

We have reason to expect his immediate advent, and let nothing turn our attention from this great truth. The world slumbers on the verge of its eternal destiny. It is the old story of the sleeping virgins. Let the watchman sound the awakening call: it is high time that we put on our robes of saintly consecration, and stand ready to hail Him with joy when He comes. Be earnest! Be charitable! Be faithful!

THE END.

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